A SEASONABLE
Information and Caveat
Againſt a Scandalous Book of
Thomas Elwood,
CALLED,
An Epiſtle to Friends, &c.

By *GEORGE KEITH.*

Iſaiah 5. 4. —— *Wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?*

Verſe 7. —— *He looked for judgment, but behold oppreſſion: for righteouſneſs, but behold, a cry.*

Jerem. 5. 3. *O Lord, are not thine Eyes upon the truth?*

Jerem. 20. 9. *But his word was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay.*

Verſe 10 *For I heard the defaming of many, fear on every ſide. Report, ſay they, and we will report it: all my familiars watched for my halting, ſaying, Peradventure he will be enticed: and we ſhall prevail againſt him, and we ſhall take our revenge on him.*

Verſe 11. *But the Lord is with me, as a mighty terrible one; therefore my perſecutors ſhall ſtumble, and they ſhall not prevail: they ſhall be greatly aſhamed, &c.*

London: Printed for *R. Levis*, 1694.

ADVERTISEMENT.

When this my Answer to Th. Elwood, *was well nigh, wholly Printed, there came out a scandalous Book of* Samuel Jennings *against me, stuffed with many gross Falshoods, Perversions, false Accusations, and Forgeries, whereby they both discover themselves to be Brethren in Iniquity, and acted by the same Spirit of Falshood; his Book having this Title,* The Case of the State, *&c. to which I intend, God willing, to Print an Answer, with the first Conveniency, to a further discovery of the Spirit of Falshood and Persecution, that doth set him on work.*

A
Loving Epistle
TO ALL
The Moderate, Judicious and Impartial, among the People called *Quakers* in *London*, *England*, and elsewhere.

Dear Friends and Brethren,

NOtwithstanding that *I* find some (of whom with Respect both to my former labour of Love and Service in the Truth, towards them, and to my present service in the Truth, in my bearing my sincere zealous Testimony to the true Doctrine and Faith of Christ, and against the gross ignorance, and vile Errors of some that go under the same Profession, *I* might have expected better things) so deeply prejudiced against me, that they have neither Ears to hear, nor Eyes to see what *I* have to offer in the just Defence and Vindication of my innocency and Christian Testimony; yet *I* find others more Christianly minded and disposed, who have a better sense of me, and are in Love and Charity with me, and *I* with them; and we are in true Unity both of Spirit, Doctrin and Faith; and as *I* have experience of a considerable Number thus Christianly dispos'd to me, some belonging to the City of *London*, and some to the Countrey, so *I* cannot but in Charity hope there are many more

than I have experience of by verbal Communication, that are Chriſtianly minded and diſpoſed, in relation to the late Religious Differences that have paſſed betwixt ſome and me in *America*, and that have begun betwixt ſome and me here in *England*, and in the City of *London*, who retain a free and unbyaſſed Judgment in themſelves, and are reſolved to ſee with their *Own Eyes, and hear with their Own Ears, and to judge with that enlightned Underſtanding and Judgment that God giveth them: And to ſuch* I recommend my *Anſwer* to *Thomas Elwood*, called, *A Seaſonable Information*, &c. earneſtly intreating them to excuſe this my Juſt and Neceſſary Defence, firſt of the Truth, and next of my *innocency, and Chriſtian Reputation and Teſtimony*, which this prejudiced perſon *T. E.* doth labour to take from me, by a ſordid way of Sophiſtical Wrangling, Perverſion, Forgery, and falſe Accuſations, which he hath heaped up againſt me, ſo that one would almoſt wonder that ſo many falſe Accuſations, Perverſions and Forgeries, as amount to the Number 50 and upwards, ſhould be contained in ſo little bounds as leſs than 5 ſheets of Print; 50 of which I have particularly noted and anſwered; and I earneſtly requeſt all the moderate, as above-mentioned, not to be offended with me, nor to take it as any evidence of my want of true love to Truth, or faithful Friends, but on the contrary, as an Evidence of my true love both to Truth and to faithful Friends, that I am thus conſtrained to appear in the Neceſſary Defence of Truth, and *my innocency and Chriſtian Teſtimony*, which this prejudiced Adverſary ſeeketh to deſtroy: but I hope God will blaſt his evil endeavours, and diſappoint him and all that are joined with him in this evil Work. But I wiſh no evil to him or them, my deſire being (if it be the Will of God) that they may repent of it, and all other their evil ways, and be aſhamed, that ſo they may obtain mercy and forgiveneſs of God. And I appeal to all ſuch moderate, judicious and impartial perſons, called *Quakers*, Whether *T. E.* hath not ſhewed himſelf as a man hurried and carried away as with a Tempeſt and impetuous Current of Prejudice againſt me, not only to heap ſo many Perverſions, Miſ-repreſentations, Forgeries and falſe Accuſations againſt me. But when he cannot heap up ſo many as he would, he goeth about, by an Art of Wrangling and Sophiſtry of Words, to prove me guilty, when his Evidence in matter of Fact doth utterly fail him, even as a man would go before an Aſſize to prove one guilty of Theft or Felony, by falſe Syllogiſms, when his Evidence is ſhort in matter of fact, thus arguing againſt an innocent perſon, *Some man is a Thief, but* A. B. *is ſome man, therefore* A. B *is a Thief.* I appeal to all that know the Truth, whether this ſort of ſophiſtical arguing doth agree to that ſimplicity of Truth and Plainneſs, both of

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Doctrine and Practice, that we generally have profeſſed. Have we warned Friends ſo much to *beware leſt any ſpoil them through Philoſophy and vain Deceit, and impoſe upon them by the wiſdom of words*; and hath it come to this iſſue at laſt, That a Book ſhall come out authorized or allowed either by the *Second Days Meeting* at *London*, or at leaſt by a leading or prevailing *party* of them; and without all Goſpel-Order or Church-Diſcipline uſed towards me, or the leaſt intimation to me, from any Meeting, that I am diſowned as a Member of their Society, and alſo contrary to the mind and declared ſenſe of ſome of their chief Members, and divers of the Miniſtry in and about *London*, not owning it. Yea, *George Whitehead* hath declared himſelf to me, paſſive, neither approving nor diſapproving, not knowing how things may be duly or unduly charged, in matters of Fact: And for Doctrine, *G. W.* ſeemeth to agree with me in divers of his late Teſtimonies, tho publickly contradicted by ſome, the which book is ſtuffed and filled with a ſort of *ſophiſtical arguing and wrangling*, and alſo with *many Perverſions, divers Forgeries in matter of fact, and many falſe accuſations*, as my *Anſwer*, when publiſhed, ſhall, I hope, ſufficiently diſcover to ſuch as are willing to read, conſider and judg impartially, and have not pluckt out their Eyes, and given them away to ſuch as would deceive them, as ſome have done. And muſt all this be fathered upon the Spirit of God? it being their conſtant pretenſion to have the Spirit of God directing and counſelling them in all their Chamber-Affairs and Meetings. May I not well cry out, as one did in another caſe, *O Times! O Manners!* Or rather with the Prophet, *Jer.* 2. 12. *Be aſtoniſhed, O ye Heavens, at this, and be horribly afraid; be ye very deſolate, ſaith the Lord.* May not that complaint and lamentation be juſtly taken up againſt the Publiſhers and Promoters of this ſcandalous book of *T. E. The wiſdom of the Wiſe is periſhed*, &c. But that which moſt of all ſeemeth ſtrange to me, and I believe will to many, when duly conſidered, that *T. E.* ſaith, by way of Reply to my *Defence*, the printed paper called, *The Cauſeleſs Ground*, &c. which was, *That notwithſtanding the Objections, and ſevere Accuſations that ſome have made againſt my late Books, and a ſtrict Examination of them, by ſome that have ſo complained, there is not any Line, or Sentence, in any of them, that they have made to appear to contain any untruth or falſhood in them, either in matters of Doctrine or Faith.* See his book, *p.* 49. *This* (ſaith he) *hath nothing of Note in it.* Yea, he ſaith farther ſuppoſing it were true, in fact, *That no untruth or falſhood had been diſcovered in my* books, *yet it hath* Nothing of Note *in it*, viz to *excuſe me*; he ſaying, it was not the proper buſineſs of the *Yearly Meeting* (which he alledgeth I ſtrike at here, as elſewhere) to judg of the matters of fact contained in *my books*, which were

alledged to have been done in *America*, by Persons not here to answer or give Account of them. Is it not strange to blame a man for some things in his Books that are neither matter of Doctrine nor matter of Fact; for what else can be contained in *any books*, I know not. And it's strange, that the *Yearly Meeting* should take up *six Days, and Two Meetings each Day*, to hear and examine matter of Fact altogether (for in nothing they medled with my Doctrine), and yet be so judged here by *T. E. That it was not their proper business to judg of the matters of fact:* for by his Judgment against the *Yearly Meeting*, they both medled and judged in that which was not their proper business. But the Paper said to be given out by the Yearly Meeting, called, *A true account of the proceedings*, &c. saith expressly, *And this Meeting agreed, that after all the other publick affairs should be over, as many Members of the yearly Meeting as could attend the Service, together with all publick faithful Friends, that are free should remain and continue the yearly Meeting, to hear, judg and determin, and endeavour to quiet all the differences betwixt* G. K. *and others concerned therein.* Where it is plain, that he calleth, the Yearly Meeting did judg it their proper business to judg of matters of Fact; and therefore *T. E.* hath given a contrary Judgment against them, tho deceitfully he seemeth a great Patron in the case, for which it may be supposed they will not give him thanks, for this his so boldly contradicting them. Now what the infallible consequences of this his so large and liberal concession, are, I leave to impartial and understanding persons to judge. Nothing either in matter of Doctrine or Fact, being supposed (by his liberal allowance, as the thing is true in it self) to be discovered in my books, of untruth or falshood; it is contained in my books, in matter of Fact, 1. That some Preachers among the people called *Quakers*, in *America*, were charged by me to be guilty of vile Errors and Heresies, repugnant to the *Christian Faith*. 2. That some others of them did cloak and excuse them; and that no such damnable Heresies, and Doctrines of Devils, were tollerate in any Protestant Society, as these did among them in *Pensilvania*, &c. 3. That complaint being made to the *Yearly Meeting* at *Philadelphia*, no due *Censure* was past upon them that were guilty, but they were excused, and *defended* by them. 4. That they of the other side began the Separation, and are guilty of it, and not we. 5. That our Apology is Just, in our publishing these printed books, and God was with us, and *owned us in* our so doing. Now all this was matter of Fact that I have so affirmed in my printed books; and *T. Elwood* hath been so liberal to me, to grant, by way of supposition, all this to be true, and my books *to contain nothing (as yet discover'd) of untruth or falshood*; yet for all this, he thinks I am *worthily blamed and judged*, by them he calls

calls the *Yearly Meeting*; and yet again he affirmeth, it was not the proper buſineſs of the *Yearly Meeting to judge of the matter of fact.*

If all this be true in *matter of fact*, as he alloweth it to be, *by ſuppoſition*, then I and my friends joined with me, ſhould not be blamed for charging ſome in *Penſilvania* with being guilty of groſs and vile errors, ſuch as *no Proteſtant Society would tolerate, nor yet the Church of* Rome. Therefore whoever has blamed us for our ſo doing, are not to be *noticed*, the Charges being ſuppoſed by him to be true. 2. Nor ſhould he and others blame us for the printing; and by his liberal Conceſſion, what he calleth the *Judgment of the Yearly Meeting* at *London*, 3*d m.laſt*, 1694. is void, becauſe he granteth us by his Conceſſion, this matter of fact, *That our Apology is Juſt, and we are approved of God in our publick Teſtimony, in way of printing*; and therefore by his liberal Conceſſion, the Yearly Meeting is greatly to be blamed for finding fault with us for doing that which we had a *juſt Apology for.* And 3. He granting by his liberal Conceſſion, *That what we have ſaid in defence of our not being guilty of the ſeparation, in matter of fact, is all true, and hath nothing of untruth or falſhood in it*; that both he and all others, and what he calleth *the Judgment of the yearly meeting*, have unjuſtly blamed us, by laying the blame of the *Separation at my* (*or our*) *door*, ſeeing he is ſo liberal to us, by way of *ſuppoſition, That they of the other ſide, and not we, are guilty of it.* And ſurely 'tis a moſt *aſtoniſhing thing* for him, to allow by way of *ſuppoſition, That all is true that we have printed in our printed books, relating to the particulars abovementioned*, and yet ſo to blame us, as he doth: for if all be true in matter of fact, that we have printed in our books, it is true, that we are neither guilty of *printing, nor of the ſeparation, nor of falſly accuſing any*: and therefore all ſuch who blame us, as guilty of theſe things, are reprovable in a high degree. But if he will reſtrict his words of ſo liberal conceſſion (that are delivered by him without the leaſt reſtriction, and may be juſtly taken univerſally, they being an univerſal aſſent by way of ſuppoſition to my univerſal propoſition, reſpecting matter of fact on both ſides, to matter of fact only with reſpect to the things or words done or ſaid by them of the other ſide, as reported by me in my printed books, yet his conceſſion, even in this reſtricted and narrowed ſenſe, will ſufficiently excuſe us in the Judgment of all ſincere Chriſtians; for by his conceſſion in this narrow ſenſe of matter of fact, as only reſpecting what is ſaid or reported in the books to be ſaid or done by them of the other ſide. If it be granted by his ſuppoſition, that they are charged to be guilty of ſaying ſuch words as contain in them more vile and groſs Hereſies and Errors, as no Chriſtian Society would tolerate, and that

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complaint being made to the Yearly Meeting, and ſome other Meetings, they would not ſuffer due cenſure to paſs upon them, and that they changed the Meeting from the *Bank* to the *Center*, on purpoſe to force me to meet with them againſt my *conſcience*, as *Th. Wilſon* did *witneſs*, *That I ſaid, and ſo began the ſeparation*; Then *wherein can we be juſtly blamed?* For *the* 3 *things wherein we have been blamed, are taken off by* T. E. *his conceſſion*, in the Judgment of all ſincere Chriſtians, 1. *That we have falſly charged them with vile and groſs Errors.* Now *T. E.* alloweth, by way of ſuppoſition, that all theſe charges are true, and not falſe; as *W. St.* his ſaying, *To preach faith in Chriſt within us, and in Chriſt without us, is to preach* 2 *Chriſts*, *Th. Fitzwater*'s ſaying in Prayer, *O God that died in us*, and *Robert Yeoung* his ſaying, *He did not find Chriſt without in all the Scripture, and that Chriſt when he aſcended, was ſeparated from his Body*, and *Th. Lloid*'s ſaying, *Chriſt within did all*; which was oppoſed by *J. W.* ſaying, *that he did not believe, for Chriſt without did ſomethings when he died for us*; and *Th. Fitzwater* his ſaying, *he owned no Man Chriſt Jeſus in Heaven, without him, but the grace of God within him*; and his ſaying, *he had not learned that Leſſon, whether it was the Godhead, or ſomewhat elſe that Chriſt took of the* Virgin, *that was nailed to the Croſs*; and ſome of them ſaying, *God was not preſent in all his Creatures, as Herbs, Graſs*: and the *Monthly Meeting* at *Philadelphia excluding the Man Chriſt Jeſus, our bleſſed Mediator and Saviour, from having any part or concern in our ſalvation*, and by condemning me for ſaying, *the Light within is not ſufficient to ſalvation, without ſomething elſe*, &c.

Theſe are but a part of the vile and groſs Errors charged on them in matter of fact, which being ſuppoſed to be true, that they are truly charged, by *T. E.* his conceſſion, and they of the other ſide refuſing, on due complaint, to paſs any due cenſure on the Perſons that were guilty. Who that hath a Chriſtian heart and ſpirit within them, but muſt needs judge and ſay, that to deny ſuch to be our Chriſtian Friends and Brethren, is no falſe charge nor reviling. 2*dly*. To be ſeparate from ſuch, after due Goſpel-Order given them, (though, as is ſaid, we began not the ſeparation) was not blame-worthy in us, but our Chriſtian duty; for I judg no other Chriſtian Profeſſion in Chriſtendom, would own ſuch to be their Chriſtian Brethren. And 3*dly*, That we could do no leſs in conſcience, but bear our Teſtimony againſt them, after the moſt publick manner, and that was by Printing, ſeeing the People called *Quakers* have printed againſt them that have been guilty of far leſs groſs and vile Errors. And to ſay, that ſuch groſs Errors, and the Perſons guilty of them, ſhould have been cloaked and covered by us, after due pains was taken to reclaim them, and rejected by them, is a great

reflection on the Body of the People called *Quakers*: if so the Body of them did so cloak them, and would more *tend to the Dishonour of Truth, and Reproach of our Profession in general*, than any thing I know ever happened among us. But I cannot think *the Body, or Generality of Friends*, nay, *nor the Plurality*, will take this *imputation upon them*, though *T. E.* would fix it on them; for he affirmeth, *I am Justly blamed by the Judgment of that he calleth the* Yearly Meeting *at* London, *which he takes to be the Representative of the Body, for my publick Testimony against these vile Errors, supposed by him to be truly and justly charged in matter of fact*: and therefore by his sense, the Yearly Meeting and Body of Friends, represented by them, Judg it a Vertue or Duty to cover and cloak them, which is not only against the whole current of the Holy Scripture, and the Example of the Primitive Christians, and the general Practice of all Christian Societies at this day, that publickly condemn any that should be found guilty of these or the like Errors; but is against the sense of some *Heathen* Writers; one of them having said, and who is worthily commended for so saying,

Alitur vitium, vivitque tegendo:
i. e. *Vice is nourished, and gets Life by covering it.*

Indeed this hath been the thing that many of all Professions have charged upon the People called *Quakers*, *That they cover and cloak vile Errors and Heresies, as well as wicked practices among them.* I am heartily sorry that *T. E.* has given so great Occasion, by this his scandalous book, to confirm them in their Opinion concerning them. But I bear my Testimony against it, and so I hope will thousands more, *that the Body of Friends is not guilty of the charge.*

One thing more *I* would have you notice, *That notwithstanding* T. E. *his loud clamour against me, in his scandalous book, for my printing my late books, in which is discover'd (by his supposition) nothing of untruth or falsehood in matter of fact* (and he chargeth nothing against me in matter of *Doctrin*) wherein *I* blame some Preachers in *America, for their vile Errors, repugnant to the true Christian Faith*, as above-mentioned, and by his liberal *concession, supposing it to be all true that I have charged them with*, by another liberal *concession* and *assertion of his*, near the end of his *Book*, p. 72. *I am excusable, and ought not to be blamed*, his *words* being these, *And this know for certain, Friends, that the way to recover the deceived, is to discover, lay open, and witness against the deceivers.* And surely, by his liberal *concession, supposing it to be true in matter of fact, that I have charged upon some Preachers in* America, *as above-mentioned, they are deceivers: for they who preach*

preach false Doctrine and vile Errors, such as no Profession in Christendom would tolerate, are deceivers, and they have deceived some in these parts: Therefore *out of his own mouth* he hath cleared me, *to discover, lay open, and witness against them.* It's like the man was *so intent in his thoughts,* that he *thought* this saying *would be a good Apology for his printing against me,* taking it for granted, that he hath *proved me to be a deceiver.* But whether he hath not failed in his proof, I leave to all truly *judicious and impartial to judg,* after they have duly perused and weighed my Answer, which I hope e're long to make publick. He did not well consider, *that what did seem to make for him against me, would really make for me against him, and all Others that approve his scandalous book, and blame me for that which this his assertion clears me of,* thus shewing himself *to be no wise, nor well experienced Soldier, to put his own best Weapon into the hand of him he supposeth to be his Adversary.*

The Answer to *T. Elwood,* mentioned in this Epistle, called, *A seasonable information, &c.* I intend, *God willing,* to make publick with the first *convenience,* if *nothing be done forthwith* by that party that hath *approved and promoted his book, to call it in, and disown it.*

I remain in true Love,
Your Friend in the Truth,
George Keith.

POSTSCRIPT, to *Tho. Elwood.*

AND because, as the Scripture saith, *of making many books there is no end,* I do here, in a Christian humble spirit, not like *Goliah,* but like little *David,* confiding *Only and Alone* in the Lord, and in his powerful Name assisting me, make this proffer to *Th. Elwood,* or any others that approve and promote his *book,* at any place and time that he or they will appoint at *London,* providing it be some Meeting-place of Friends that is large, and all sober and moderate persons, whether Friends or friendly people, have freedom to be present, to meet him and them, and to prove him guilty of gross Forgery in matters of fact, Perversion, Misrepresentation, and false Accusation in many Particulars: and also that he is guilty of false Doctrine, and Contradiction, not only to the holy Scriptures, but to some of his own former books. And it is as just and reasonable in me to demand a publick free Meeting with him and them that approve and promote *T. E.* his book, in order to prove him guilty of gross Forgery, *&c.* as it was in *G. W.* and *W. P.* and others concerned (wherein I was one) to demand a publick and free Meeting with the *Baptists,* in order to prove *Th. Hicks* guilty of the like Crimes, and the *Baptists* yeilding to such a Meeting at Friends demand, how can I be blamed in demanding the like Justice, or they excused if they deny it? *G. K.*

A Seasonable

Information and Caveat

Against a Scandalous Book of

Thomas Elwood,

CALLED,

An Epistle to Friends, &c.

Whereas Th. Elwood *hath Printed a Scandalous Book against me, called.* An Epistle to Friends, *&c. in great disunity, and against the Mind of many Friends; and contrary to the Gospel Order Professed by us, (although approved and promoted by a Party equally prejudiced against me, for my faithful Christian Testimony to the Truth of* Christ.*) Upon a diligent Review and Examination of his Scandalous Book, I find in it at least fifty several Perversions, and Misrepresentations, and divers of them downright Forgeries, and Fictions in matter of Fact, and false Accusations; the which in Order follow, with their several respective Answers.*

I. HE falsly accuseth me (in his Title Page) of a Spirit of *Contention* and *Division*, that (as he saith) hath lately appeared in me, and some few others that joyn with me; who have made a Breach and Separation from Friends in *America*. For seeing by a *Spirit of Contention* he meaneth it in the worst Sense, as *Contending against faithful Friends*, or Separating therefrom; This is a false *Charge*; we remain in Unity with faithful Friends in *America*, and elsewere; and contend only against *Error* and *wicked Practises*; and are only separate from *Unbelievers*, and

such as the *Scriptures* command us to be ſeparated from, *Rom.* 16. 17. A Place of *Scripture* cited in his Title Page, which makes againſt him; for they in *America* whoſe unjuſt Cauſe he hath taken to defend, hath cauſed *Diviſions* and *Offences* contrary to the Doctrine of Chriſt, and therefore we ought to avoid them; and there is a godly Contention we ought to be found in, ſo as to contend for the Faith once delivered to the Saints, *Jude* 3. —— And we are commanded to be * ſeparated from *Unbelievers*, ſuch as theſe are from whom we were ſeparated in *America*, though they themſelves began the Separation, and not we. And theſe he calleth ſome few, are about Sixteen *Meetings*.

* 2 *Cor.* 6. 14, 15, 16, 17.

II. *pag.* 9. He falſly accuſeth me, that I blame Friends, *That they were gone too much from the outward to the inward*; this is a down right Forgery, I never blamed any for going too much to the *inward*; for it hath been my Perſwaſion, and that from a true Experience, that the more any Man doth come to the *inward*, even to the *Grace and Gift of God in his Heart*, the more he hath a due eſteem of *Chriſts Death and Sufferings, and precious Blood that was ſhed for the Remiſſion of Sin*; and the more his Faith is increaſed in Chriſt, as he dyed for us, and roſe again, and is our Mediator in Heaven. But becauſe I have blamed ſome Perſons for not rightly and fully Preaching Chriſt *without*, and Faith in him, as well as in Chriſt *within*, therefore he hath forged this Fiction againſt me, That I blame Friends, that they were gone too much from the *outward* to the *inward*; but from his manner of falſly charging me, it plainly appears, as well as from the words of ſome others, that it was their Senſe, to preach Chriſt *without*, and Faith in him, it draws from the *inward*, and from the *Gift of God within*; but this is both falſe and contrary to the *Doctrine of Chriſt, and his Apoſtles*, recorded in the *Scriptures*.

III. *pag.* 15. He falſly and unjuſtly chargeth me with *Robert Hanny's* Book, as if it were mine, both for Matter and Stile, and that I caſt it upon him; For as I have divers times declared, as *I* had no hand in the Printing it, but was againſt it; ſo divers things in it, that ſeemed to ſome moſt offenſive, *I* was not concerned in; though, as *I* have alſo freely delared, and is well known to many, divers of the words contained in ſome of theſe *Queries*, *I* ſpoke them in the yearly Meeting, and ſo far *I* was concerned, but not in Printing them.

IV. He not only falſly accuſeth me, but is guilty of an abſolute Forgery and Fiction in matter of Fact, *That I refuſed to go out at the yearly*

yearly Meeting in Philadelphia, *held in the 7th Month,* 1691. and, *that my refuſal to go out, was the occaſion of their delay to give Judgment againſt* W. Stockdale; for which, as a proof, he cites my Book, called, *Some Reaſons and Cauſes, &c. pag.* 14. But let the Reader that loveth to ſee with his own Eyes, read that Book, and he will find no ſuch thing, either in that page, or any where elſe; for *I* went out at the yearly Meeting when *I* was deſired, as my Book expreſly teſtifieth, to which he appealeth; See *page* 18, at *line* 22, where it is expreſly ſaid, that at the yearly Meeting he did withdraw, *viz.* *G. K.* at the Meetings deſire, and yet they did nothing to bring *W. S.* to Conviction. But my Book, *page* 14, cited by him, ſheweth, that my refuſal to go out, was at the quarterly Meeting that was half a year thereafter, where *I* give my juſt reaſon why *I* refuſed to go out, *viz.* becauſe my Accuſers refuſed to go out alſo. So that this is a groſs forgery in matter of Fact; and yet he makes it the Foundation of his *Superſtructure*, in excuſing them, why they delayed to give Judgment, *page* 19. So this is a double forgery, one built on another.

V. pag. 22. He falſly alledgeth, that the yearly Meeting at *Philadelphia*, was not at a ſtand to determine whether the *Doctrine was true or falſe*; but, if they were at a ſtand at all, *it was* (ſaith he) *to determine whether the Charge exhibited againſt* W. S. *by* G. K. *was true or falſe*: But the contrary of this *I* have fully proved out of my Books to which he refers; for in the Judgment they gave the *4th* Month, 1692. which was both defective and out of Seaſon, like *Muſtard after Meat*; they grant, that Proof was made by two Witneſſes, that the Charge exhibited was true; and if they had been at a ſtand on that Point, it is not like that they would have given any Judgment againſt him at all; but ſuch as it was, they grant they did not publiſh it either then, or till nine Months after; and though they moſt deceitfully pretend, for an Excuſe, their being prevented by reaſon of my unruly Behaviour and extream Paſſion, as they are pleaſed to call it; yet this cover is too narrow; for what hindred them all that nine Months? and why did they contradict the ſound Judgment of a monthly meeting at *Philadelphia*, paſſing due Cenſure upon *W. S.* ſix Months thereafter? it is ſufficiently apparent from this, it was no cordial, nor ſincere Judgment; nor, did they, all that time intervening, bring *W. S.* to any Conviction, but mightily ſupported him as an innocent Perſon. But whereas *T. F.* alledges, *page* 20. a Determination then, it ſeems, was given by his own acknowledgment. But *I* anſwer, ſeeing it was not

ſincere, but hypocritical, as appears by their contradicting the Judgment of the Monthly Meeting that gave it ſincerely and duly; and alſo that it was not publiſhed, nor *W. S.* brought by them to any Conviction, but ſupported by them, it might well be ſaid to be as good as none at all, they making it void by themſelves; and when they publiſhed it, or another like it, (after nine Months, as an Abortive out of due time) they did not own the words ſpoke by *W. S.* to be any Offence againſt God, or Chriſt, but to ſound and tender Friends, as *I* have formerly ſhewed in my Book called, *The Plea of the Innocent*; and for which *I* juſtly call it, as every ſincere Chriſtian will call it ſo, a bare Shadow or Formality.

VI page 23. He falſly and moſt fictitiouſly alledgeth, that *Th. Fitſwater* ſufficiently proved his Charge againſt me, for which he refers to my own Books; but this is a great forgery, for his Charge was, *That I denyed the ſufficiency of the Light*, and this his four credible Witneſſes did not prove againſt me, but it was quite another thing that the Monthly Meeting of the other ſide, the 26*th* of the 3*d* Month, 1692. alledgeth; they proved againſt me, *viz. That I did not believe the Light was ſufficient without ſomething elſe.* Now becauſe *T. E.* judgeth both theſe one and the ſame, he hath plainly excluded the *Man Chriſt without us, from having any part or concern in our Salvation*; *for the Man Chriſt Jeſus without us, and his Death, Sufferings, Blood, &c.* are ſomething elſe than the *Light within*; and, thus by the Judgment of *G. Whithead* againſt *Jeffrey Bullock*, who fell into the ſame *Antichriſtian Error*, he is gone from the *Light* into *Imaginations*, and contradicteth his former *Teſtimony*, in his Book called, *The Foundation of Tithes ſhaken, page*, 238. where he ſaith, *Nor do the Quakers aſcribe Salvation to the following the Light within*, (he ſhould have added the word only) but they aſcribe *Salvation to Chriſt Jeſus*, to whom the *Light within* doth lead thoſe that truly follow it; and *page* 240, he ſaith, *If any one expects Remiſſion of Sins by any other way, than the Death of Chriſt, he renders the Death of Chriſt uſeleſs.*

VII. page 25. He falſly alledgeth, *That I account the beginning of the Separation at* Philadelphia, *from ſomes going away at the Monthly Meeting, the day before the adjourned Meeting*; and upon this Foundation of forgery he builds a falſe *Superſtructure*; for though ſome going away from that monthly Meeting, was a preparation to the Separation, yet *I* did not reckon that the beginning of it, but their going away at the adjourned Meeting the next day following, where three great Inſtances of their beginning the Separation, appeared,

Firſt,

First, Their disowning the Meeting. *Secondly*, Upon that Foundation, their going away. *Thirdly*, Their denying the Judgment of that Meeting to be a true Meeting, and refusing to suffer it to be Recorded; but, that the Meeting could not adjourn, because the Book and the Clark was gone, is so ridiculous, that 'tis not worth mentioning; though that's the chief, or rather the only reason given by *T. E.* For what else is this, but to sett the Clark in Friends Meeting, where the Papists sett the Pope; So that as Papists argue, *without the Popes Authority there can be no general Counsel*; in like manner, *Without the Clark and his Book, there can be no Meeting of Friends, qualified to judge of Church Affairs.*

VIII. *page* 27. He falsly alledgeth, that the Meeting adjourned, was surreptitiously obtained, which he grounds on a forgery or fiction of his own devising, as if twenty nine of them might be loose or raw Persons; I may much more justly say, his scandalous Book is surreptitiously come out in Prinr, being contrary to the Mind of many Friends, and to *Gospel Order*, professed by himself, and all professed Friends, *viz. That none expose another in Print, or Print against another, till he be disowned by the Meeting to whom he belongs, after a fair Tryal had*: But so it is, that I have had no such *Gospel-Order* given me, nor hath it been in the least intimated to me, *That any Meeting in* London, *where I now live, hath denyed me.* But I Printed nothing against any in *America*, till *Gospel Order* was given them, and was rejected by them.

IX. *page* 28. He falsly alledgeth, That I tell no Year when the monthly Meeting, in the first Month last, was. But the contrary to this is to be seen in my Book, *page* 19. where I shew, that the monthly Meeting that gave Judgment against *W. S.* and *T. F.* was the 27*th* of the 12*th Month*, 1691. And it plainly appears from my Book, that the monthly Meeting in the first Month last, (there mentioned) was in the next Month following, in the Year 1692. (see that very Year mentioned *page* 27.) unless he can find out some Month, or Months betwixt the 12*th* Month of the Year 1691. and the 1*st* Month of the following Year, 1692.

X. *page* 24. He most perversly and ignorantly doth alledge, by a sort of Argument that is so silly and weak, that scarce an ordinary School boy would use it; that if this Act of *T. L's*, (viz. *His withdrawing from the monthly Meeting adjourned where I begin it*) was the cause of the Separation, then it could not be the Separation it self, but the Separation must come after this, as the Effect follows the Cause; and of this Argument he is so conceited, (though ridiculously

diculouſly weak) that though I anſwered it in the yearly Meeting, to the Satisfaction of many ; at which time I adviſed him to beware of falling into the Ditch of that called *Philoſophy* ; yet he brings it up again, and is not aſhamed to Print his ignorance, and expoſe it ; (not to ſay his folly) but the Anſwer I gave him then, I now again give him more largely ; that though the efficient Cauſe cannot be the Effect, yet the formal Cauſe is the Effect in part, as all *Logicians* or *School men*, that treat on the Nature of Cauſes and Effects, do teach ; and the material Cauſe is alſo another part of it ; and thus, the Soul and Body are the formal and material Cauſes of a Man, and yet they are the Man. Wood and Stone, and Faſhion or Figure of the Houſe are the material and formal Cauſes of the Houſe, and yet they are the Houſe. So *T. L.* and his Faction going away out of the Meeting, and his rude and diſorderly manner of doing it, denying them to be a Meeting, and conſequently to be the Church, were the material and formal Cauſes of that begun Separation ; and that evil Spirit that ſet him and them at work, was the efficient Cauſe of it, and the final Cauſe was to exalt themſelves over their poor Brethren ; that as they ruled in the State, (moſt of them being Magiſtrates that went out) ſo they might rule in the Church, and exerciſe a *Tyranical and Arbitrary Power* (Papiſt like) *over them* ; which they not long after diſcovered, by their open Perſecution of Fining and Imprisoning for Conſcience Sake. And thus I have aſſigned the four general Cauſes of that begun Separation, made by them, which this unjuſt Man, by his Sophiſtical wrangling, would caſt upon us.

XI. He falſly alledgeth, that the change of the Meeting in *Philadelphia*, from the Bank to the Center, was in Courſe, *page* 30. This I prove to be falſe, and a fiction, becauſe, as the time of the Courſe of it was not yet come, nor did come either ſo ſoon before or after, ſo *T. L*'s puting it to a Vote, by giving a Sign, whether it ſhould be removed or not, the Sign being, *They that ſtood ſhould be for its removing* ; *they that ſate, for its not removing* ; but this not being according to the way and order of *Truth*, nor yielded to, we gave no regard to it, farther then to prove by it, the Meeting was not changed by Courſe, but by *Will*, and *Arbitrary Power* ; and 'tis no wonder that they had an influence on many to joyn with them, having the worldly Government in their Hands.

XII. page 33. His Perverſion of *Thomas Wilſons* Words, that gave Evidence againſt me, at the *Yearly Meeting*, that I ſaid, I believed they removed the Meeting to force me to meet with them,

proveth,

proveth, that they that uſed that force toward me, were guilty of the ſeparation, and the cauſe of it: For can there be any greater cauſe of ſeparation or breach, than to force Mens Conſciences, as ſome of them thought to force me to joyn in Prayer with them, whom I could not in Conſcience joyn with, for their *unchriſtian Uſage* towards me (one of them having publickly curſed me in the Mens Meeting, ſaying, *Woe be to thee from the Lord*; another calling me in the Meeting *Babylons Brat*, and none of them cenſuring theſe wicked Actions) and they knowing that I was not like to be forced by them, to joyn with ſuch in Prayer, they knew how to find an occaſion againſt me, to diſown me. And how many Hundreds here in *England*, Friends as well as others, have been ſeparated from other Profeſſions, becauſe of their ſeeking *to force and compel them to a way of Worſhip they could not in Conſcience own?* So their ſeeking to force me, proves they had a deſign *to diſown me.* And ſo *Thomas Wilſon*'s ſaying, *that he juddged me out of my own mouth*, judgeth him and them out of their own Mouth.

XIII. His Perverſion in blaming me for having a private Family meeting my Houſe (hence caſting the Separation upon me) to inſtruct my Family, and pray in my Family, ſaying, *page* 33. That I give no a count, by whoſe appointment, or what Authority that Meeting was held; ſo that by his Sentiment, Men muſt not inſtruct their Families, nor pray in their Families without Authority and Appointment of the Mens-Meeting: or if they do, they muſt let none others be preſent, though the *Act of Parliament* (now expir'd and repeal'd) permitted Five beſide the Family. His Clamour about *our meeting at the* Barbadoes Houſe, is idle and impertinent; we met not there, till they had ſeparated themſelves from us, and denyed the Monthly Meeting. And after this, who can ſay but we had liberty to meet where we thought fit? Beſides that, they not only threatned to keep us out of the *Bank Meeting*, but moſt rudely abuſed us when we met in it, at our ordinary times, having a Right to it as good as theirs, always interrupting any of us that ſpoke, though we never interrupted them; and at laſt ſending ſome, by their *Magiſtratical Authority*, with Saws and Axes to knock down our Gallery, but they were prevented by ſome that knocked down both the one and the other, which I had no hand in, directly nor indirectly.

XIV p. 35. His Perverſion, that I affirmed a Power to alter, chooſe, change, pull down, and ſet up Meetings as I pleaſed; and the foundation of this Forgery, is, by his own confeſſion, becauſe I declar'd my Senſe, by way of Propoſition, *That it were good to have*

but

but one publick Meeting on First days, *and the remaining part to be uſed in private Families.* Now, Reader, judge what ground he had from my ſimple Chriſtian-Propoſition to invent this Forgery.

XV. He groſly perverteth my Words, that becauſe I ſaid, *It was good to have but one publick Meeting on* Firſt days, thereby inferring, that it was not good, according to my ſenſe, but evil, to have two publick Meetings on *Firſt days*, and that therfore to keep two was againſt my Conſcience. But let the Reader judge what perverſe Reaſoning this is. *Pag.* 36, 37. Knoweth he not a Diſtinction betwixt two goods, and the one either equal to the other, or better than the other, as the Circumſtances may happen to vary and caſt the Ballance; ſo that what is leſs good at one time, may be more good at another time? Do not many Friends keep two publick Meetings on *Firſt days*, here in the City? And yet many others, both in Cities and Country, keep but one; and yet by this Man's perverſion, *one part of them do evil, and ſin againſt their Conſcience.*

XVI. pag. 38, 39 His perverſion, in labouring to caſt the Separation on me, by reciting ſome of my Words, but leaving out a *material Clauſe* in the Sentence that cleareth me; the whole Sentence being this, *Now the Scriptures that warrant us in this Separation* (altho' as is ſaid, firſt made by them) *are theſe following, &c.* the Words, *altho, as is ſaid, firſt made by them*: that clears me fully, that I did not take the Separation on me, as he forgeth, he doth fraudulently leave out *page* 39.

XVII. His Perverſion of the Senſe of the Word ſeparate, and Separation; a Separation, ſaith he, *page* 39. from a thing or Perſon, implies a being joyned to that thing or Perſon before, and till ſuch ſeparation be made; Here he ſheweth his great ignorance; for by his ſenſe of the word, ſeparate, Chriſt being ſeparate from Sinners, (as the *Scripture* expreſly teſtifieth) he was joyned to them before. And the People called *Quakers*, being ſeparate from the *Papiſts*, were joyned to them before. Now let him tell me when *Friends* were joyned to the *Papiſts* before. And becauſe *England*, and all *Europe* is ſeparate from *America*, by a wide and ſpacious Sea, let him tell us when they were joyned. He is extreamly ignorant, that knoweth not that the word ſeparate hath ſeveral Significations. Beſide, it being granted that we were formerly joyned with them, this doth not prove that we began the Separation; but after it was made by them, we were warranted and juſtified by the Scripture *without*, and the Spirit of Truth *within*, to remain ſeparate from them,

them, till they renounced their vile Errors, and evil Practices and the moſt that my words can import, is, *That had we made the Separation, we had been juſtified by the Lord in ſo doing*, after they had ſo openly diſcovered the vile Errors that ſome of them held, and others did juſtifie and ſupport them that held them; but they prevented our making the Separation, by firſt making it themſelves.

XVIII. *page* 41. His denying that it hath been proved, *That my Oppoſers in* Penſilvania *are guilty of vile Errors*; and his alledging *That I picked the Words I charged them with, from their own Diſcourſes*, &c. But that this is a Forgery, is apparent from the Teſtimonies of thoſe whom he pretends greatly to Credit; For firſt of all, *That Judgment given out from the Meeting of publick Friends*, as 'tis called, the 4*th* of the 4*th Month*, Signed by his dearly beloved perſecuting Friend and Brother, *Samuel Jennings, doth declare, that Proof was made by two Witneſſes*; that *W. S.* ſhould ſay, *That* George Keith's *Preaching Chriſt without, and Chriſt within, was Preaching two Chriſt's*; (and this to all ſober and ſincere Chriſtians, doth appear to be a vile Error,) for if ſo, then either Chriſt *within*, or Chriſt *without*, is a falſe Chriſt, ſeeing the true Chriſt is but one. *Secondly*, I ſtand recorded on the monthly Meeting book at *Philadelphia*, by the monthly Meetings Judgment given out againſt me, and clearing *Th. Fitſwater* 26*th* 3*d* Month for his accuſing me, that I denied the ſufficiency of the Light; and the Evidence againſt me was, *That I ſaid I did not believe the Light was ſufficient without ſomething elſe*; whereby it is evident, they exclude Chriſts *Man-hood, Death and Sufferings, Blood and Interceſſion for us in Heaven, from having any part in our Salvation*; which is ſo vile and groſs an Error, as is enough to make the Ears of all ſincere Chriſtians to tingle. But *Thirdly*, The Paper called, *A true Account of the Proceedings, &c.* at the yearly Meeting at *London*, 2*d* Month 1694. doth plainly declare, that ſome were guilty of erronious Doctrines, or unſound Expreſſions, their words being theſe following; *And altho' it appears that ſome few Perſons have given Offence, either through erronious Doctrines, unſound Expreſſions, or weakneſs, forwardneſs, want of Wiſdom, and right Underſtanding*, &c. And, *Fourthly*, I produced above ſix Manuſcripts ſigned with the Perſons own Hands, that were read at the yearly Meeting, that proved them ſufficiently guilty of vile Errors, repugnant to the fundamentals of Chriſtianity. And if *T. E.* or any others perſiſt to charge me, *That I have wrongfully charged them in* Penſilvania, theſe

Manuſcripts then read, with ſome others, may be made publick for my further clearing.

XIX. *page* 42. His Fallacy and Deceit in covering *W. Southby*, by concealing his foregoing Words, in his Letter cited by him, that proves him guilty of my Charge, which Letter under his own Hand I have to produce, where he confeſſeth, that he called it *doubtful Queſtions, Whether the Patriarchs have received the Reſurrection?* So, whether they had, or had not, was no Article of his Faith; for ſurely no Article of the *Chriſtian Faith* is a doubtful Queſtion; but the *Doctrine of the Reſurrection of the Dead*, as a thing to come, and not paſt, is ſuch a great Article of *Faith*, that becauſe ſome ſaid it was paſt, they are ſaid in Scripture, *To overthrow the Faith*, &c. And *T. Elwoods* Fallacy is the more manifeſt, that in *W. Southby's* Confeſſion of Faith recited by him, there is not one word concerning the *Reſurrection of the Body*, nor of *Chriſts coming without us to judge the Quick and the Dead*, which were the things charged on him, and which his Confeſſion giveth not the leaſt account of, and ſo is nothing to his preſent purpoſe to clear him; yea, his words of his Confeſſion, *telling how he believed the day of Judgment when he was a* Papiſt, maketh rather againſt him, than any ways clear him; for then, ſaid he, *I owned it very carnally and outward*; but if he do not own it, that that great Judgment *ſhall be outward as well as inward*, he has a worſe belief of it now, then when a Papiſt.

XX. *page* 43. His Perverſion in clearing *Th. Lloyd*, *Arthur Cook*, *Samuel Jennings*, and *John Delavall*, on behalf of themſelves, and many others, in their Paper directed to me, where he writes ſome words of theirs, containing ten or eleven Lines, giving an Account of their Faith concerning *God*, *Chriſt*, *the Holy Ghoſt*, *the Reſurrection*, *and Eternal Judgment*; which, ſay they, though offered to you to the ſame purpoſe, and that ſeveral times, yet was rejected as inſufficient by you. But let the impartial Reader judge whether Eleven Lines of a Confeſſion of Faith, relating to ſo many great Fundamentals of the *Chriſtian Religion*, expreſſed in ſuch general Terms, as the groſſeſt of *Hereticks* could do, could ſuffice to ſatisfie our Conſciences, when they had given us ſuch ground of Offence, that they were not ſound in the Faith, both before this Paper, and ſince? And whereas they ſay, *firmly believing what is upon Record in the Holy Scriptures concerning God*, &c. ſo will every *Papiſt* ſay, every *Socinian* ſay, and every *Muggletonian*; for it is a common Fallacy that the vileſt of *Hereticks* uſe, whereby to deceive People, to tell them they *firmly believe all that is Recorded in the Holy Scriptures concerning*

concerning God, Christ, &c. But if this had been enough to say in general, *We firmly believe what is upon Record in the Holy Scriptures,* Why have the People, called *Quakers,* separated from the several Professions of Christianity here in *England,* and elsewhere, upon the Account of Errors in Doctrine, which they did charge them with, seeing all these Professions in general Terms say as much as we, that they *firmly believe what is upon Record in the Holy Scriptures*? But we have often told *Th. Lloyd,* and them that have joyned with him, let them condemn these gross and vile Errors, which we have proved some of them guilty of, and others cloak and excuse them, and have refused to this day, to pass due censure on them, and that shall satisfie us in this Point. And in this general Confession of theirs conceived in such general Terms, there is nothing to be found to clear them of their Errors, or things charged upon them; their Paper mentions the *Resurrection State,* but what that *Resurrection State* is, they do not declare it, or when it is witnessed; for many hold, to my certain Knowledge, *That the Resurrection is the New Birth, and nothing else*; others say, *Immediately after Death they get the Resurrection fully*; all which is expresly contrary to the *Holy Scripture.* And they cover themselves no less in relation to the *Eternal Judgment*; for the question between them and us, being, *Whether that great and last Judgment shall be only by Christs inward Appearance in Mens Consciences*? Or, *Whether also by his outward Coming and Appearance in his glorified Person, even the glorified Man Christ Jesus? Whether he shall outwardly come to judge all Mankind*? But of this, to cover their Unbelief, they are wholly silent. And this gross and vile Error, *That Christ is not to come without us in his glorified Body or Person, to judge all Mankind,* I find too many in *England* guilty of, which they have drank in too probably from some unsound Expressions contained in some of the Printed Books too generally conceived and owned by them.

XXI. *page* 43. His Perversion and Fallacy in covering these Men, because of their saying in their Papers, *If any of them, or any countenanced by them, have given any Offence, either by unsound Expressions, or any Gospel-like Conversation, and the same be made to appear by credible Witnesses, we promise unto you, that if the Parties concerned do not condemn the same, they shall be disowned therein.* But what more credible Witnesses could be desired, than the several Manuscripts Signed with their own Hands, whom they have owned, and by the several Manuscripts of *John de Lavall* in particular; two of which were read at the yearly Meeting, wherein he chargeth me with *Heresie,*

and denying the fundamental Doctrine of the People, called Quakers, for ſaying, *the Light within is not ſufficient to Salvation without ſomething elſe*; by that ſomething elſe it being confeſſed, that I did and do mean *the Man Chriſt without us, in whom all fulneſs dwelleth, and his Death and Sufferings, and Reſurrection and Interceſſion for us in Heaven*; all which are ſomething elſe than *the Light within*, and all neceſſary to our *Salvation.* Alſo the Act of their monthly Meeting at *Philadelphia*, clearing *Th. Fitſwater* for accuſing me, *Of denying the ſufficiency of the Light*, becauſe I did not, nor can place our *whole Salvation upon the Light within, ſo as to exclude the Man Chriſt without us, from having any ſhare therein*, is a ſufficient proof that they have given juſt Offence to us; and *John Humphreys's* two Letters that were read alſo at the yearly Meeting, (who is an approved Miniſter among them) wherein he aſſerts, *That we are not juſtified by that Blood that was ſhed at* Jeruſalem; *and that Chriſt himſelf aſcribed the work of Mans Salvation, and Sanctification, not to the Fleſh that Suffered, but to the Spirit that quickned*; *not to the Blood that was ſhed at* Jeruſamem, *but to the Fleſh and Blood that is Spiritual, &c.* moſt perverſly and ignorantly underſtanding theſe words in *John 6.* 33. And though we have dealt much with them, to have theſe Errors diſowned, and the Perſons duly cenſured, that were guilty of them, yet to this day, they have never done any thing to anſwer our deſire.

XXII. *page* 44. His Perverſion of my words, I ſaying at the Meeting of the other ſide, *22d 3d Month, 1692. That I and my Friends had Unity with the moſt there, as to the main*, by his perverſe and ſtrained reaſoning to draw a Concluſion from them, that is moſt unreaſonable; now (ſaith he) *If there had been ſuch groſs, vile, and Unchriſtian Errors, &c. held among them, as he ſuggeſts, &c. How could he ſay, that he and his Friends had Unity with the moſt there, as to the main.* I anſwer very well, *In the common Signification of the word Unity, when we commonly ſay, we have Unity with them, under the Profeſſion of the Truth, whom we have not yet diſowned, nor found any juſt Cauſe to diſown them, nor they to diſown us.* And this was the Caſe then; for more than two thirds of that Meeting were *Country Friends*, who had come from ſeveral Places in the Country to that Meeting, having notice that *James Dickeſon* was to be there, as was common in ſuch Caſes, when *Travelling Friends* come to a *Town Meeting*, *Country Friends* flock to it in plenty. And there had not been any breach betwixt theſe *Country Friends* and us at that time, nor for a conſiderable time thereafter, until after the falſe Judgment of the 28*th* came out againſt us, bearing date the 20*th* of the 4*th* Month. And

after

after this falſe Judgment was forced and impoſed to be read in the Country Meetings both of *Penſilvania*, and *Weſt* and *Eaſt Jerſey*, it broke them generally into pieces, and ſome of all the Country Meetings turned againſt us, and others of all of them ſtood for us, and for the *Truth* of our *Teſtimony*. Beſide, there were divers of the other ſide, belonging to the *Town Meeting*, that both at that time, and always ſince, have loved us, and we them, and we had Unity with them; and ſome of them afterwards joyned with us, and left the other ſide. But it was the Preachers moſtly, and others that did bear ſway in their monthly Meetings, that were moſt guilty of theſe vile Errors, ſome aſſerting them, others cloaking them, and with ſuch we had no Unity, neither then nor ſince. But for many of the People we never denyed to have Unity with them, whom we do not charge to be guilty of theſe groſs and vile Errors; but their Leaders and Teachers, and ſuch as do vindicate them in their ſad Errors. And we would have been glad to have kept Meetings with many or moſt of the People of the Meeting of the other ſide, after the Separation was begun, believing and knowing that they were in great meaſure beguiled and led aſtray by their Leaders, that they were too much given up to follow, yet retaining a meaſure of Simplicity; but we could not meet with them in Peace, after their Leaders on the other ſide had begun the Separation, not having freedom given us, or Permiſſion peaceably to exerciſe our gift among them, but were always interrupted and moleſted, when we met together, and otherwiſe moſt unchriſtianly abuſed. And thus I hope I have ſufficiently ſhewed the good Conſiſtency betwixt my ſaying, *I and my Friends had Unity with the moſt there at that Meeting, conſidering the Circumſtances then of that Meeting, and yet did remain in a Separation both of Spirit, and outward Fellowſhip from many of that Meeting both then and ſince*; and the ſame Anſwer here given may ſerve to anſwer the ſame Objection and Accuſation made againſt us very unduely, in the Book called, *The Chriſtian Doctrine and Society of the People called Quakers*, page 18. of the ſaid Book.

XXIII *page* 47. His Perverſion of my words, about the word *many*, *and very many*, in my ſaying *it was my charitable Perſwaſion, that the worthy Name Chriſtian doth belong to very many of that People*; where, by *very many*, he conſtrueth my Senſe to be only *theſe few I had an experimental proof of, through intimate Converſation, and frequent verbal Communication with, ſince I came laſt into England*. But this is a groſs Forgery and Perverſion, for I did really mean not them only, but all

all them, whom I have at any time formerly had Experience of their Chriſtianity, by intimate Converſation, and verbal Communication, either in *England*, or any other part of the World, that have given me no occaſion to think otherwiſe of them, (as many have not, though ſome have) and my Charity leads me to believe and judge, that there are very many called *Quakers*, that are true *Chriſtians*, both in Faith and Practice, that I have had no outward knowledge of; but I cannot in Charity eſteem them *Chriſtians*, who have unchriſtian'd themſelves, either by their bold and open contradicting the great Truths of *Chriſtianity*, or by their perſecuting and otherwiſe unjuſt and wicked Practiſes.

XXIV. *page* 48. His Perverſion of my words, that though I ſaid in my laſt Book, called, *The cauſleſs ground*, &c. *I have not charged the People called* Quakers, *either in the general, or in the plurality*, he will needs have it to be underſtood only of theſe few I have intimately converſed with, ſince I came laſt into *England*. Oh! How hath prejudice blinded him? But how can he, or I either, be poſitive to ſay the People called *Quakers*, are good *Chriſtians*, either in general, or in the plurality, when *Geo. Whitehead* hath told us in his printed Epiſtle, printed about four years ago at *London*, and was re-printed in *Penſilvania*, called, *A Chriſtian Epiſtle to Friends in generneral*, &c. *That few ſincerely ſeek the Lord*, &c. *And very few have their Minds and Spirits really and inwardly exerciſed in frequent* Prayer, *and daily Supplications to God, or in heavenly Meditation or ſpiritual Contemplations, in Gods pure and ſpiritual Laws, Ways, Judgments, and Works; or in holy Scriptures by the Holy Spirit, which opens them; but too many have their Minds, Hearts, and Affections, taken up with theſe fading Objects, and things below; or overcharged with the love of Riches, Cares and Cumbers of this Life, to compaſs the Earth, wherein many a good Talent has been hid, and poor Soul buried in Captivity.* And concerning Friends Children, and young Perſons, he ſaith, *It's but few in Compariſon, that come in at that door*, viz. *the work of Regeneration*. And who will ſay, that the worthy Name of *Chriſtian* doth belong to ſuch? And yet by *G. W*'s charge, they muſt be at leaſt the plurality, when very few do otherwiſe; though ſome formality, and ſomething of the form of Truth, as he ſaith, they may have by outward Education. But let none think I blame *G. W.* in this, it may be a true charge, for what I know to the contrary; but why ſhould I be ſo much blamed, for charging neither the generality, nor plurality, but ſome particulars, when he hath charged many more with things as bad, as *Errors in Principles*, and that publickly in Print, beſide

ſide that Errors in Practiſe do commonly go along with Errors in Principle. But it ſeems ſtrange to many, as well as to me, that Errors in Principle, as Pride, vanity of Apparel, Covetouſneſs, Envy, Backbiting, may without offence be publickly reproved by word of Mouth, in Meetings, and alſo in Print; but Errors in Principle muſt not be reproved, and witneſſed againſt, either in publick Meetings, or in Printed Books. Do Errors in Practiſe, as Pride, vanity of Apparel, Covetouſneſs, Envy, and the like, when publickly witneſſed againſt in Print, or in Meetings, open the Mouths of Adverſaries, and grieve faithful Friends, leſs than Errors in Principles? unleſs it be ſaid, that reproving Errors in Principles reflect upon the Preachers; but reproving Errors in Practiſe, reflect only upon the People; but if any of the Preachers be guilty, why may they not, and ought they not to be as publickly reproved as the People, unleſs we reſpect Perſons, and that both for their Error in *Doctrine* and *Practiſe*? Is it not a juſt charge upon ſome called Preachers, which Chriſt charged upon the *Scribes* and *Phariſees*, *They loved the Praiſe of Men, more than the Praiſe of God*, and therefore cannot bear to be reproved; for it hath been the general default of Teachers and Leaders of the People in former times, to hide their own Faults, and expoſe the Faults of others, eſpecially of ſuch as did not flatter them, and gave them not honour enough before Men. And nothing can be ſaid againſt my Printed Books, in reference to my publick witneſſing again the Errors in Principles, whereof ſome are guilty in *Penſilvania*, and elſewhere, but what may be as much ſaid againſt *G. Whitehead* his reproving theſe great Vices and Immoralities among many called *Friends*, having the Name and form of *Truth*. Have my Books tended to the diſhonor of *God*, diſſervice to *Truth*, reproach and grief of *Friends*, for my Printing againſt the vile Errors whereof ſome called *Friends*, are guilty? And hath not *G. Whiteheads* printed Epiſtle had as much that tendency, for his printing againſt the vile Practiſes of many more than ever I charged? But in reality, I judge, and many others do judge, that the faithful witneſſing againſt Mens groſs and vile Errors, either in Doctrine or Practiſe, is no proper and direct cauſe of ſuch Effects, as the diſhonour of *God*, the diſſervice of *Truth*, the reproach and grief of *Friends*; but on the contrary, the proper and direct cauſe of Gods being honoured, Truth cleared, the Reproach removed, and faithful Friends comforted, with a publick Teſtimony borne againſt ſuch publick Sins and Evils. And though I had a foreſight and ſenſe that Enemies of Truth would

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ſeek to take advantage from my printed Books, yet I had alſo a ſenſe and foreſight, as I have expreſſed in my Book, *page 6. Some Reaſons, &c.* That in the concluſion, they would be diſappointed, and that after a little time their great glorying and ſeeming gratifyings would be turned into diſcontent and trettings. For on the other hand, doth it not greatly ſtop the cry and reproach that Adverſaries of Truth caſt upon *Friends*, when they find us cordially zealous in our Teſtimony againſt all things reproveable among us, whether in Doctrine or Practiſe; and will it not much more occaſion their outcry and reproach, to find us, if ſo any of us ſhould ſo do, covering and excuſing what is not excuſable. And whereas I ſaid in my ſaid Book, *That the publiſhing ſuch account of things, might be occaſion of grief to many*, which ſome ſeek to take advantage againſt me for. I did not think that the ſimple Relation or Account of theſe things, would or could be any proper cauſe of grief to faithful *Friends*; but I did judge, and ſo I do ſtill judge, that the groſs Errors whereof I did give an Account, that too many in theſe *American* parts were guilty of, would be a juſt cauſe and occaſion of grief to faithful *Friends*, but neither the Relation in Print, nor I the Relator of it, ſhould be blame-worthy for the ſame, more then if a *News-Letter* ſhould come forth in Print, giving a Relation or Account of ſome great loſs and deſtruction of our Country-men, or near Kindred and Relations at Sea, when the things related do and ought to afflict us with grief; but who will ſay, we ſhould blame the Relation, or him that hath faithfully related it to us, but rather, that we ſhould give him thanks, for his faithful Relation? And indeed, I judge farther, *Friends* ſhould have been juſtly grieved, with theſe vile Errors, and wicked Practiſes, that too many profeſſing Truth, have been guilty of; and it had been more becoming all profeſſing Truth among us, to have been deeply humbled before the Lord, and to have lamented theſe things with *Weeping*, *Mourning*, and *Faſting*, then to have found fault ſo unjuſtly with the zealous Teſtimony I have borne againſt theſe things, that they might have approved themſelves like theſe in *Ezekiel*, 9. 4. *That did ſigh and cry for all the Abominations that were done in the midſt of* Jeruſalem, *whom the Lord commanded to have a Mark put upon, that they might be ſpared, when the City ſhould be deſtroyed.* And if my Books, or the things therein related, have been inſtrumental to move any unto ſuch godly grief, for the great ignorance, unbelief, Errors in Doctrine, that ſome are guilty of, repugnant to the Chriſtian Faith, ſo as to be humbled before the Lord, for theſe Evils, with Prayer

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unto God, that he would cauſe his *Light* and his *Truth* to ſhine forth, to the diſpelling theſe Foggs and Clouds; that ſuch who are in ſuch Darkneſs, Ignorance, and Errors, may be recovered. I have cauſe in that reſpect to rejoyce, and have in a great part, my end anſwered.

XXV. *page* 49 His groſs Perverſion and Reflection on the yearly Meeting, in his ſaying, ſuppoſing it were true, *That no untruth or falſhood, in matter of fact, hath been diſcovered in his Books*, it was not the proper buſineſs of the yearly Meeting to judge of the matter of fact contained in his Books, which were alledged to have been done in *America*, by Perſons not there to anſwer, or give an account of them. And *page* 50. He ſaith, *Therefore let none think, that becauſe the yearly Meeting did not declare the matters of fact in his Books to be falſe, therefore they are all true.* Here note, 1. He grants that the yearly Meeting did not declare the Matters of fact in my Books to be falſe, (and for matter of Doctrine, they do not blame me in the leaſt) and yet he holds that I am juſtly cenſured and blamed by the yearly Meeting, which ſeemeth to me, an unparalleled inſtance of unjuſtice he caſts on the yearly Meeting, to blame me for things in my Books that are neither matter of Doctrine, nor matter of fact; for whatever can be ſaid or written in a Book, muſt needs be one of theſe two, either matter of Doctrine, or matter of Fact. I know not that ever I heard or read of the like inſtance, that a Book, or the Author of it was blamed, when nothing, either in Doctrine or Fact, was declared blame worthy. But it ſeems this Man thinks himſelf to be more ſharp ſighted than the yearly Meeting, that hath, as he thinks, diſcovered matter of fact to be falſe in my Books, and that is, *That I caſt the Separation off from my ſelf, and lay it upon Friends*; and that it was ſo, he alledgeth did appear in the opening and ſtating that matter in the yearly Meeting; but he only ſaith it, but doth not prove it. And if it did appear in the yearly Meeting, how comes it that he ſaith, *The yearly Meeting did not declare the matters of Fact in my Books to be falſe.* Is not my clearing my ſelf of the blame of the Separation, a matter of Fact, in my Book? this he ſaith, *the yearly Meeting hath not declared to be falſe in matter of Fact*, therefore they have not declared it, that my clearing my ſelf of the Separation, is falſe; and conſequently, they have not declared the contrary, but that my clearing my ſelf of the Separation is true, wherein he by his own Confeſſion, hath plainly contradicted the Judgment of that called, *The yearly Meeting Paper*, which layeth it at my door, *viz.* The Separation, ſo far as I have

been concerned therein, and yet I judge, they lay it not ſo much at my door, as by their own words, they ſhould lay it at the door of them of the other ſide, for they plainly ſay, *And as to the Separation among Friends in* America, *ariſing from the unhappy Differences*, &c. So here, what can be more plain, than that they make the Differences betwixt us in *America*, to be the cauſe of the Separation, as the word *ariſing* doth plainly import; And ſeeing the original ground and Cauſe of the Differences, was the unſound and erronious Doctrines held by them of the other ſide, which that Paper called, *A true Account of the Proceedings*, &c. Doth own them to be guilty of, it plainly appears, they of the other ſide, were the culpable cauſe of the Separation, and it lyeth mainly at their door in that reſpect, and no otherwiſe doth it lye at my door, but as I oppoſed their erronious Doctrines; and if for this any will lay it at my door, as being the innocent cauſe of it, I need not much contend with them, though I ſtill ſay, I began not the Separation; even as the Differences in Doctrine betwixt *Luther*, and ſuch as joyned with him, on the one hand, and the Pope, and *Church of Rome* on the other hand, cauſed a Separation betwixt them, and the Separation did ariſe from the difference in Doctrine: And if any will charge *Luther* to be the cauſe of that Separation, who own the Truth of his Doctrine, and diſown *Popery*, they will ſay, he was the innocent cauſe of it, and the *Pope* and his Adherents, were the culpable cauſe of it, the Application is eaſie to the caſe in hand. But let none be offended, that I call that Paper, having this Title, *A true Account of the Proceedings*, &c. That called the Judgment of the yearly Meeting, becauſe indeed I never owned it to be the Judgment of the yearly Meeting, but of a party of Men in it, that were ſwayed by ſome, beyond what they ought to have been; for a very great part of the yearly Meeting was gone, before any Judgment was given; and I can ſufficiently prove, they that did remain, were not unanimous in that Judgment. And *T. E.* doth but equivocate, when he ſaith, *page* 23. *That I know, when the Senſe and Advice of the Meeting was in the Meeting openly read, and delivered in Writing to me, there was not any one Member of the Meeting, that objected againſt it, or expreſſed any diſſent from it*; for though they did not expreſs their diſſent in my hearing, yet, as ſome of themſelves told me, they had expreſſed their diſſent formerly, before I was called; for divers in that Meeting did ſhew their diſſent, in charging the Separation upon me, and I judge the words of the Paper it ſelf, as I have proved, layeth it more upon them of the other ſide; and there ſeemeth not

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to be a good conſiſtency, but rather an interfering in the words of that Paper, of one part with another. Beſide, that divers there did judge the Judgment was too partial, and too favourable towards them of the other ſide, and eſpecially towards *Sam. Jennings*. Nor can it be ſaid, that that called *the yearly Meeting*, was a free Meeting, for it was too private, and limited to too ſmall a number, and many of them deeply prejudiced againſt me, and who had long before pre judged the caſe, eſpecially many of them called *publick Friends*, both of the City and Country. And many Friends that had a deſire to be preſent, were hindered to come in, and the Door kept ſhut by ſome appointed ſo to do; and ſome that had got in, were turned out; and therefore it cannot be owned to be the yearly Meeting, nor any Meeting duely and regularly conſtitute, when any faithful Friend had not freedom to be preſent, and deliver his Senſe. And granting the Judgment given in that Paper, called, *A true Account*, was the Judgment of the Plurality then preſent, this proves it not to be a true Judgment; for *R. B.* in his *Anarchy, &c.* ſaith, *page 79. The* Quakers *allow that at times the plurality may be wrong, and the few may be right*. Nor can it be ſaid, that the yearly Meeting, is the Repreſentative of the body of Friends, in caſes that pertain to matters of Fact and Conſcience; for though Men may chuſe Repreſentatives to ſit in a National Aſſembly, to judge of worldly Matters, and to make Laws for the outward Man, yet I deny that they can chooſe Repreſentatives to judge of Matters of *Faith and Salvation*, that bind the Conſcience ſingly as ſuch; for this were downright Popery, and is the Foundation of all that blind Obedience that the *Pope* and *Church of Rome* impoſes upon the People, becauſe ſuch a general Counſel hath ſo decreed; but rarely hath any general Counſel, ſince the Apoſtles days, done much good, but rather hurt, eſpecially ſince the Purity of *Chriſtian Religion* began to decay. And this may clear me of theſe unjuſt and groundleſs Occaſions, wherewith *T. E.* doth load me, as being guilty of *Inſincerity*, *Hypocriſie*, *double Dealing*, having not a Conſcience, *&c.* For my ſaying in my Introduction, to my Treatiſe, *The cauſeleſs Ground*, &c. *I tenderly intreat and deſire that none apply or conſtrue any words contained in theſe following Lines, as intended by me in way of Reflection, Blame, or Charge againſt either the body of Friends in general, or any particular Meeting, or Meetings of Friends in particular, or againſt any ſingular faithful Friend, or Friends whatſoever*; For my Intention was ſingly to clear *Truth* and *faithful Friends* in the firſt Place, and next my Innocency and Chriſtian Teſtimony; and this I did ſtill judge, might well be done

without Reflection or casting blame upon any faithful Friends, or any Meeting of faithful Friends; if any blame occasionally and indirectly fall upon any, it was not my Intention, to blame the faithful; and if the unfaithful be occasionally blamed, let them see to it, to amend what is blame-worthy in them. But as for that, called, *The yearly Meeting Judgment*, I own it not to be such, far less of the body of Friends, or their true Representative, knowing that hundreds of faithful Friends are otherwise minded. But my calling the monthly Meeting in *Philadelphia*, that gave Judgment against *W. S.* and *T. E. the only Representative of the Church in that Place*, doth not prove, that the yearly Meeting at *London*, is the only Representative of the body of Friends over all the World, where they are to be found; That monthly Meeting did contain most of the Men Friends that did belong to that Place, but the yearly Meeting doth not contain one for an hundred of the body of Friends; beside, there is a vast difference and disparity betwixt a monthly Meeting Representing the Church in that Place, where all can be present if they will, and hear and judge for themselves, and not to hear by other Mens Ears, and judge by other Mens Sense, and believe by other Mens Faith; but if a yearly Meeting be made the Representative of the body of Friends all over the World, then what they decree or determine, in Spiritual Matters, must oblige and bind the Conscience of all Friends, so that they must believe by the Faith of the yearly Meeting, and not by their own Faith.

XXVI. His perversion, in saying, p. 50. *That the printing and publishing my books, (wherein I bear my Christian Testimony against these gross and vile errors that some are guilty of in* America, *are the proper and direct cause of great hurt and mischief*, &c. But he brings no proof for it, but *that it is apparent*; and it is as good an Argument for others to say, it is apparent they are not the proper and direct cause of any hurt, but of much good; and the rather, because he confesseth, The Yearly Meeting hath not declared, *that my books contain any untruth or falshood in matter of Fact*; And for matter of Doctrine, they have not charged me in the least; how then can a book which hath nothing of Untruth or Falshood in it, be the proper cause of hurt? For as *ex veris, nil nisi verum*, i.e. of true premises, a false conclusion cannot follow, so *ex bonis nil nisi bonum*, out of good things, that hath nothing of falshood in it, but much truth, can nothing come but that which is good, as the proper and direct effect thereof. But if the publick reproving of mens errors and vices be the proper and direct cause of hurt and mischief, the same argument will prove, that when the Prophets did publickly

publickly reprove the errors and vices or the sins of the people that were then the Church of God, by visible profession, and did record them (tho not in Print; for it was not then in use, in books, that they were the proper and direct cause of hurt, and when *John* reproved the *Pharisees*, and Christ reproved most sharply *Priests*, *Scribes* and *Pharisees*, that they were proper causes of hurt, and especially the recording of them in books that have remained to posterity, and which some have made an ill use of, and *Paul*'s withstanding *Peter* to his Face, and committing it to writing, that he was to be blamed, was the proper cause of hurt, &c. by this unfair, and undue way of arguing. Also when Friends did print books, reproving the Errors of Doctrine in other professions, by the same argument, they were the proper and direct cause of hurt, to open the mouths of Papists against them.

XXVII. *pag.* 51. His perversion, and false charge, *That I have sought occasions, by my late book, to throw mere Reproach on Truth and Friends* But how can faithful witnessing against Error be a throwing Reproach on Truth, and Friends of it, he may as well say, one contrary produceth another, Truth produceth Error, Light Darkness, Good Evil, all which is false.

XXVIII. His perversion and fallacy, in seeming to own the Doctrine in my book [*The Causeless Ground*, &c.) *pag.* 3. and yet altogether waving the chief thing of Doctrine, wherein the Controversie lieth betwixt them of the other side and me, and as I judge betwixt him and me; *viz. That the Faith of Christ, as he died for our sins, and rose again, is necessary to our Christianity and salvation; that God doth justifie us, and pardon our sins for Christ's sake, who died for us, through our faith in him, that is always accompanied with sincere Repentance*, &c. But his leaving out wholly this period and clause, that is so material, shewing the great *difference* betwixt us, in relation to the *Christian faith*, I question not is to hide his and his brethrens errors in *Pensilvania*, whole evil cause he hath taken up to defend. And it will appear clearly so to be, by noticing that he joyns not the work of sanctification in the heart, to Christ's outward appearance, but to his inward appearance. Whereas, had he the true Knowledge and Faith of Christ, he would joyn and attribute the work of Regeneration and Sanctification both to Christs inward and outward appearance, and hold forth and assert the Necessity of the Faith of his outward appearance, as well as of his inward appearance, in order to the work of Sanctification and Regeneration; and would inform people, that the true Faith in Christ, as he did outwardly appear, and die for our sins, is not a bare historical and literal Faith, but a living Faith, wrought in the heart by the power of God,

God, and his Spirit inwardly revealed. But that he doth not joyn the work of Regeneration and Sanctification to Christ's outward appearance, Death, Resurrection, Ascension and Mediation in Heaven, but to his inward only, is clear from *pag.* 54. where he saith, the Doctrines whereof (as well those that related to the outward appearance and work of Christ in the flesh, as those that relate to his inward appearance and work of Sanctification, in the hearts of his people) were in the first Ages of the Christian Church fully and clearly held forth and believed; and *pag* 55. he distinguishing betwixt the Doctrines we hold in common with other professions, that have always from the beginning been asserted, *&c* and those Doctrines that respect the inward appearance, he saith. *Yet those Doctrines that respect the inward appearance and manifestation of Christ Jesus,, by his Light, Grace and Spirit shining and working in the hearts of men and women, from the beginning, carrying on and perfecting the work of Regeneration, Sanctification and Salvation, have been more largely insisted on.* So that it is evident he attributes the work of *Regeneration and Sanctification* only to Christ's inward appearance, because he gives this as the Reason why the Doctrine of his inward apperrance is more largely insisted on, than the Doctrine of his outward appearance; that *Sanctification* is wrought by his inward appearance, and not by his outward appearance, *viz.* his Death, Blood, Resurrection, Ascension, Mediation, wherein he erreth fundamentally; for the work of Sanctification is ascribed in Scripture to Christs Blood and Sufferings, as well as to his inward appearance, and to both indispensibly necessary, and to Faith therein. For we are said to be sanctified * by the Blood of Christ, as well as justified, as the holy Scripture declareth in several places, * *viz.* through Faith in it; *And he was wounded for our Transgressions; and by his Stripes*, or Dolors, *we are healed*, Isa. 53 5. 1 Pet. 2. 24

* *See Heb.* 9. 14. *Heb.* 10. 29. *Heb.* 13. 12.

XXIX. His gross and bold Fiction and Forgery, in saying, p. 57. *Whatever jealousies and Dissatisfactions any of other professions had entertained against us on this account before, they had no ground or occasion given them.* Whereas now he hath given them occasion, tho unjustly and without cause, to entertain wrong Jealousies of us.

But this his bold Fiction is false in both Parts. 1. That other Professions had no ground of Dissatisfaction given them, touching these Doctrines, before my Books came forth; for they had but too much ground from too many unsound Expressions contained in their Books, and which some of that Profession have objected to me,

me, and which I could not anſwer, otherwiſe than to acknowledge them to be unſound; but it would take up too much time at preſent, to mention them, and the Books and Pages where theſe unſound Expreſſions are to be found. But if *T. E.* or any elſe put me hard to it, I can produce for Evidence, but too many, that to my certain knowledge have offended and ſtumbled many of other Profeſſions. 2. *That I have now given them occaſion to entertain wrong Jealouſies of us*; for on the contrary, by my faithful Teſtimony to ſound Doctrines of the Chriſtian Faith, and againſt the oppoſite Errors, I aſſerting that theſe Errors are not chargable on the body of Friends, nor on the plurality, but on certain particular Perſons; this is the moſt effectual way, and indeed the only way, to remove theſe Jealouſies againſt us. But nothing can be more effectual to confirm their Jealouſies againſt us, than to find any among us, either to deny, that any ſuch erronious Doctrines are chargeable upon particular Perſons, when 'tis clear, as the Light of the Noon-day, they are chargeable; or to excuſe and cloak them, with ſuch ſtrained gloſſes, as they cannot bear, and make the Offence the greater.

XXX. *page* 52. His Perverſion and Fallacy, in conſtruing my words, *That the Doctrine of Chriſt Crucified, &c. was buried in ſilence*; as if I underſtood it generally or univerſally, and reſpected all Friends every where; whereas my words have a Reſtriction and Limitation very expreſly; for I do not ſay *buried in ſilence by all, or moſt part, or oppoſed by all, or moſt part*, but I ſay, *buried in ſilence by ſome, and oppoſed by others*, which I did chiefly intend, with reſpect to theſe parts of *America*, where the Controverſie began among us about Preaching *The Neceſſity of the Faith of Chriſt without*, as well as of *Chriſt within*; and the Faith of his *Manhood*, as well as of his *God head*, being neceſſary to our *Chriſtianity* and *Regeneration*. But I confeſs, I find it buried with too many hereaway in *England*, as well as there I found it buried in *America*. And for all this Mans loud Clamour againſt me, until he clear himſelf more than he hath done, I can conclude no other concerning him, but that the true Faith of *Chriſt Crucified*, and the true and ſincere *Doctrine of it*, is buried with him alſo, as in the Sequel will further appear.

XXXI. His Fallacy in excuſing them, who do not Preach the Doctrines relating to the *Birth, Death, Reſurrection, Aſſention, &c. of Chriſt*, as to the outward body, are not ſo frequently and conſtantly declared in our publick Meetings. (ſaith he) *Ye know alſo that the Servant is not to frame his Meſſage himſelf, but to deliver the Meſſage his Lord gives him to deliver, &c.* Plainly importing that the Lord doth

doth not call his Servants or Miniſters ſo frequently to Preach the Faith of *Chriſt without*, as of *Chriſt within*; this proveth that in the Opinion of *T. E.* the Doctrine and Faith of Chriſt without is not ſo Neceſſary to *Regeneration* as the Faith of Chriſt within; or rather *not at all abſolutely neceſſary*; for it is abſolutely *and indiſpenſibly Neceſſary to Salvation*, to believe that *Chriſt died for our ſins, and roſe again*, according to *Rom.*10.9.8. It cannot be ſuppoſed that God will be wanting to move and call all his Servants to preach frequently all that is *neceſſary to Salvation*, to all to whom they preach; Therefore his *ſuppoſing the preaching of it not being ſo neceſſary to be ſo frequently preached, as that of his inward appearance*, giveth us cauſe to believe he doth not judge the *Faith of Chriſt without neceſſary to Salvation*, but the *Faith of Chriſt within only*.

XXXII. *pag.*54. His fallacy and perverſion, in feigning and *inventing another excuſe*, as thread-bare as the former, and as a fig-leaf that *cannot cover his Nakedneſs, nor that of his brethren*, who gave the ſame deceitful excuſe as he doth; to which his frivolous excuſe I did ſufficiently anſwer him, when he gave it at a meeting of *Conference*, when he was preſent in the Upper Room at *Grace-Church-ſtreet*, about the time of the *Yearly Meeting* laſt, viz. *That though the Doctrines of Chriſt's inward appearance were generally loſt and forgotten, yet the Doctrines relating to the outward appearance of Chriſt in the fleſh*, &c. *were not loſt, but retained, and preached through all Ages, and by every ſort or ſect of profeſſed Chriſtians.* To which I then anſwered him, and I now again anſwer, *The true Doctrine of the Faith of Chriſt without, as he came in the fleſh*, &c. *was as much loſt in the time of the Apoſtacy, as the true Doctrine of the Faith of Chriſt within*; to wit, *not the bare hiſtorical literal Faith of Chriſt, that I confeſs was not loſt, but the true living Faith, and the Doctrine of it, was as much loſt as that of his inward appearance, tho none of them was univerſally loſt*; the which true Doctrine teacheth, *That the only true ſaving Faith of Chriſt's Death* &c. *is wrought in mens hearts, by divine Illumination, Revelation and Inſpiration, and is taught and begot by the Spirit in mens hearts.* But *T E.* will not ſay, *that this was not loſt*; therefore his excuſe in this alſo is vain and inſufficient; and indeed, *as touching* all theſe Doctrines that have been retained in the time of the Apoſtacy, whether of God or Chriſt, &c. tho the literal Knowledge and Faith of them hath not been loſt, yet the ſpiritual knowledge of them hath been loſt as much as the knowledge and faith of Chriſt within; for the true knowledge of both is but one knowledge, and the true faith of both is but one faith.

XXXIII.

XXXIII. Pag. 57. His perverſion of my modeſt Propoſition, about correcting ſome unſound words in ſome Friends Books, as if with purpoſe, I did hunt for, diſcover, and expoſe, if I can, the nakedneſs of ſuch as in Compariſon of my ſelf, may juſtly be reputed and called Fathers in the Truth. But I refer my ſelf to the impartial Reader, whether my modeſt Propoſition can bear ſuch uncharitable conſtruction; However, let it be granted, that ſome might be reputed Juſtly my Fathers in the Truth, ſome of whoſe words being unſound, and finding that they have done hurt to weak Readers, and are like to do hurt to more, I ſhould not think that any good Chriſtian man, that loves the Truth more than men, would judge the worſe of me for *correcting them tenderly and Chriſtianly, not as an Enemy, but as a Friend and Brother.*

XXXIV. *pag.* 58. His perverſion, in falſly accuſing me, That I have taken up *Ham's* work; by which he reflects not only on me, but on the late Chriſtian Teachers and Writers, who have with deſerved praiſe noted and corrected the errors and unſound expreſſions contained in the books of them called *Greek* and *Latin* Fathers, as *Eraſmus*, *Skultetus*, and divers others commendably have done, and as *Friends*, have corrected the weak and unſound expreſſions of divers of the bleſſed Martyrs, and others that have gone before us, who were in Chriſt, as to time, before us.

XXXV. *p.* 58. His perverſion of the Scripture words concerning *Sem* and *Japhet*, their *going backward to cover their Father's Nakedneſs*, as if there were not a further matter and myſtery in it; For if it had been only that they muſt *not ſee their Father's Nakedneſs*, they might have covered their Face and Eyes, and gone forward, and not ſee their Father's *Nakedneſs.*

XXXVI. *pag* 59. His perverſion of my modeſt propoſition, *That every one owned by us, to be a Member of our Chriſtian Society, give ſome Declaration of their Faith*; which he makes to be an humane impoſition, thus changing the commandment of God to an humane impoſition; for it is a commandment of God as to believe with the heart, ſo to confeſs with the mouth, *that God hath raiſed Chriſt from the dead*; And we are commanded to hold faſt the *profeſſion of our Faith*; which we cannot do, unleſs we firſt have it; and we cannot have it without ſome *Declaration of words*; for *Works*, however ſo good, without *confeſſion*, will not prove a man to be ſound in the Chriſtian Faith; nor will confeſſion alone without good works.

XXXVII. *p.* 59. His perverſion of my words, *That I make a verbal confeſſion the door of admittance into our Society.* But this is altogether falſe; I own no other Door but Chriſt, and he both as ſincerely believed in, (not with a bare literal hiſtorical Faith, but a divine ſpiritual Faith begot in our hearts by the Spirit of Faith) and as ſincerely confeſſed, the ſincere living Confeſſion flowing from a ſincere living Faith in the heart.

XXXVIII. *pag.* 61. His perverſion, *That I make a bare profeſſion, verbal confeſſion, or Declaration of Principles, Doctrines and Practiſes, the Terms of Church-communion.* This is falſe; I make them not the Terms at all, when the profeſſion is, but barely verbal; but when the Confeſſion, or Profeſſion, floweth from the living Faith of Chriſt, and from his Life in the heart, I ſaid, and ſtill ſay, they are ſecondary Terms of Church-Communion, the inward life of Chriſt in the heart being the principle.

XXXIX. *p.* 61. His perverting of my words to a wrong ſenſe, never intended by me, my words being (*The Cauſleſs Grounds, p.* 8.) *But that ſome Principles and Doctrines, and points of Faith, are neceſſary to be agreed upon, &c. and to be owned, profeſſed and declared by us, to be as it were the Terms,* &c. As if my ſenſe were, That men were to contrive and cut out their own Terms. But how doth prejudice blind and byaſs him! Knoweth he not that men may well agree together in one faith, by the Spirit's inward working in their hearts, as well as they may agree together in one prayer, by the Spirit, without contriving and cutting out their own Terms: I mean not by agreeing, or agreed, an humane political contrivance, or deſign, but a divine agreement.

XL. *p.* 60, 61. His perverſion, firſt in moſt fraudulently putting a falſe gloſs upon my words, about the word *agreed on*, and next deceiving and abuſing his Reader, as if I did put the ſame gloſs upon *R. B.* his words *p.* 48. of his book *The Anarchy.* Alſo his moſt diſingenuous endeavouring to make the Reader believe I wrong *R. Barclay* in citing ſome words of his, and that becauſe I cite not ſo many of his words as he thought fit to cite after me, in that place, *p.* 48. But I cited as many as were ſufficient to prove, That it is *R. Barclays* Doctrine and Teſtimony, that Principles and Doctrines, and the Practices neceſſarily depending on them, are as it were the Terms that have drawn us together, and the Bond by which we became centered into one body and fellowſhip, and diſtinguiſhed from others; yet not this ſo the Bond, but that we have alſo a more inward and inviſible, the Life of righteouſneſs: And in my book called, *The Reaſons and Cauſes of the Sep. p.* 24 25. I have cited *R. B.* his words at great length, to confirm his agreement with me in this particular, which he

he will never be able, with all his silly quibles, to overthrow. But when he cannot fairly dispute, he goes to pervert and invent false things; first, he quarrels with the word *agreed*; but I did not say *R.B.* used the word *agreed*; but it must needs be his sense, That whoever believes the same Doctrine, by the Operation of the Spirit of God in their Hearts, they must needs agree in that faith. Secondly, he saith, *R.B. doth not make a bare profession, verbal confession, any Terms at all?* and no more do I; and to suppose I do, is an invention of his own. Thirdly, he saith, *The Principles, Doctrines and Practises themselves, he calls not the Terms and Bond strictly and properly, but as it were.* But that manner of Phrase, *as it were*, doth not hinder, that they are truly in his sense the secondary Terms, or Terms in part, and that properly enough; but they are not the *only*, or *principal, but the inward Life of Righteousness*; as man's body may be said, as it were, to be the man, and yet not the principle part of the man; for that is the soul.

XLI. *p.*62. His gross pervertion, insinuating, that in my book, *Some Reasons and Causes*, &c. p.16. I had cited *R.B*'s words: but it was not his words, but his Doctrine, that I mention in that place, as to the substance of it, but not as to that particular Circumstance of answering to some plain questions with yea or nay: This *Circumstance* I did not say was in *R.B*'s book, but the substance of the Doctrine; but all his proof, that it is not his Doctrine, is, that he assures the Reader it is not: but let the Reader compare my Citations at length, in my *Reasons and Causes of Sep. p.* 24.25. and he shall find it is his Doctrine, notwithstanding *T.E.* his boldly affirming it is not.

XLII. *p.*58. His perversion, by insinuating, That all the most necessary Principles and Doctrines of our Faith, both common and peculiar, are published and made known by the general Consent, Advice and Approbation of the most Judicious, Wise and Understanding Friends now alive. In answer to my *proposition*, desiring it *might be so*, he saith, by way of insinuation, *Is that a new thing to be done now?* I reply, it is a new thing yet to be done: and I believe he is not able to shew me that book where it is done by general consent: for it is not the consent of a few, or of the *Second Days Meeting* at *London*, who *take too much upon them, and have published and recommended* books that Truth cannot stand by. *that I mean, but the general Consent of the most Judicious Friends, the which, if it were done, were not to be imposed, but to be recommended to other Friends.*

XLIII. p. 62. His perversion, as if I said, *That the lesser matters, of plain Languages, and plain Habit*, &c. were so the Terms of *Friends Communion*, as if every one should thereby be intituled to our Communi-

or, who ſpeak the plain Language, wear plain habit: but I neither ſaid nor thought any ſuch thing.

XLIV. *p.*62. His perverſion in owning theſe leſſer things, when ſincerely performed, to be fruits effects, and ſigns of that inward and inviſible Life of Righteouſneſs, but not the Terms ſo much as in part, as if fruits effects and ſigns joyned with the inward life of Righteouſneſs, were not a part of theſe Terms, which is as much as to ſay, becauſe the body is not the whole man, therefore it is no part of a man.

XLV. *p.*64. His error and perverſion in laying more weight on theſe leſſer matters of plain language, plain habit, *&c.* than on the outward profeſſion and confeſſion, to the great Doctrines and Principles of the Chriſtian Faith. This is apparent from his words.

XLVI. *p.*64. His perverſion; in falſly charging me, That I ſpurn diſdainfully at the advice given me, to retract the bitter Language (as ſome call it) in my books; whereas I modeſtly promiſe to do it, when they have told me what hard or bitter words I have given to any that are not due unto them, withal deſiring ſome to give me their good Example. Is this any diſdainful ſpurning?

XLVII. *p.*64. His perverſion, in feigning me to have retracted the acknowledgment I made of my inward infirmities. But that I acknowledged, I had juſtly offended any in words or deeds, relating to our differences in *Penſilvania* or elſewhere, *I* ſay it is falſe, as divers can witneſs.

XLVIII. His perverſion, in miſapplying *James* 1. 26. and 3. 11, 12. to me, which moſt properly and duly belongs to himſelf; for ſurely he that is guilty of ſo many Perverſions, Fictions and Forgeries in matters of fact, as well as otherwiſe, and falſe accuſations and bitter Language, without any juſt cauſe, *bridleth not his Tongue, and hath not that ſweet Fountain of the Water of Life in him.*

XLIX. *p.*67. His perverſion, in falſly affirming, that *I was not condemned in* Penſilvania, *without hearing, conviction or Tryal*: for as none of their Judgments intimate, that *I* was ſo much as preſent, ſo the Evidences given, as deſcrib'd in ſome of the books, ſufficiently prove it:

L. His falſly charging me, *That I am not in Unity with faithful friends*, and falſly and bitterly accuſing me of *hardneſs*, that I ſaid in my printed paper, called, *The Cauſleſs Ground*, &c. *I declare my real intention to remain in Unity with all faithful friends every where*; and his falſe and groſs ſlander, *That my meeting with friends, and continuing to exerciſe my gift of Miniſtry among them, is a very great exerciſe and burden to friends*; and alſo

ſo his ſlandering me, *That I gave ſuch interruption, and made ſo great diſturbance at the firſt publick Meeting I appeared at in* London, *as the like hath ſcarce been known in any Meeting in that City.* Here is a complex and bundle of falſe Accuſations and Miſrepreſentations; to which I anſwer briefly, thus; *As I am at preſent in Unity with faithful Friends, ſo I ſtill declare my ſincere Intention, to remain in Unity with faithful Friends; and neither he, nor any of his Abettors, can prove me guilty of making any breach or violation of true Unity with faithful Friends, ſeeing I am one with them in Doctrine and Practiſe, and the ſincerity of my Spirit and Heart is to be judged by the ſincerity of the Doctrine I Preach, and the Innocency of my Life and Converſation in Practiſe,* as Chriſt hath taught, *to judge the Tree by its Fruits.* But it is too great Preſumption in *T. E.* and ſome others, to judge that a Mans Spirit is wrong, when they have nothing wherewithal to blame him juſtly, either in *Doctrine* or *Practiſe.* I do believe that he, and ſuch as he, vainly boaſt of a falſe *Gift*; ſuch a *high Gift*, or *Spirit of diſcerning*, is not given to him, or them, nor indeed is commonly given, to all *ſincere Chriſtians*; and if ſuch a Latitude be allowed, that a Man ſhall be condemned to be of a wrong Spirit, when they have nothing juſtly to charge him with, either in *Doctrine* or *Converſation*; What Confuſion ſhall this bring in, and diſorder, and raſh, and falſe Judgment? The innocenteſt Man living ſhall at this rate be condemned, by ſaying, *he is of a wrong Spirit.* And as ſome innocent Men have thus been moſt unjuſtly judged, ſo ſome very bad have been juſtified upon this high pretence, *of a Spirit of diſcerning, to judge Men without regard to their Fruits.* But the general rule that Chriſt hath given us, is to be obſerved above the vain pretences of ſome proud boaſters, which is, *to judge the Tree by its fruits*; and even in that caſe to give a right Judgment, is a ſpiritual gift of God, and proceedeth from a true ſpiritual diſcerning. But is it not apparent in *T. E.* and ſome others that promote his ſcandalous book, that they ſeek to drive me forth from the Unity and Fellowſhip of Friends, by ſuggeſting, reporting and publiſhing falſe things againſt me, as *David's* accuſers did againſt him, concerning whom he complained to *Saul*, 1 *Sam.* 26. 19 *If the Lord hath ſtirred thee up againſt me, let him accept an Offering: But if they be the children of men, they are curſed before the Lord,* (ſo the *Latin* Verſion of *Junius*) *for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, go ſerve other Gods.* But my faith and hope is in the Lord, whoſe bleſſed power I feel, that I ſhall be preſerved in Unity with the Lord, and with his faithful People, notwithſtanding the evil Endeavors of *T.* E. and his Party, who ſeek to drive me out, from abiding in the Inheritance of the Lord.

But

But I am ſo far from pronouncing a Curſe upon them for their evil deviſings againſt me, that it is my ſincere deſire that God may bleſs them, with true Repentance, for that and all their other Sins. And as to the Exerciſe of my Miniſtry among Friends, hundreds bear Witneſs, that my Miniſtry is both refreſhing and Edifying to them, and is burdenſom to none, but to the ignorant and unfaithful, and ſuch as are prejudiced againſt me by falſe Reports. And as to that Interruption and Diſturbance that happened at the firſt publick Meeting, I appeared in at *London*, many can, and do bear me Witneſs, that I was not the Cauſe, nor beginning of it. And why ſhould *T. E.* or any other call it a Diſturbance in me to bear a publick Teſtimony againſt a Man, that ought not to be owned to be a Miniſter of Chriſt, *viz. S. J.* becauſe of his proud and perſecuting Spirit and Practiſes; nor ought it to be reckoned a diſturbance, when Error and falſe Doctrine is Preached in a Publick Aſſembly, in a zealous *Chriſtian Spirit*; to reprove it, when things are come to that paſs eſpecially, that private Reproſ is not regarded; for in my ſo doing, I have the Example of Friends, of good Note, that have done the like before me. And why doth not *T. E.* remember the diſturbance he himſelf made (which I heard ſome ſay, was greater than that other) at a publick Meeting at *Grace-Church ſtreet* ſome time ago, (the moſt publick Meeting of Friends at *London*) that gave great Offence to hundreds, in his ſpeaking againſt a Perſon, whoſe Miniſtry was well owned by hundreds, ſome of which cryed out on him, at that time, *ſhame, ſhame.* And as to my general Deportment in Meetings, many can bear me Witneſs, it is peaceable, having no Inclination, nor purpoſe to interrupt any, though divers have uncivily and unchriſtianly Interrupted me, and otherwiſe behaved moſt unfairly towards me. And to this bundle or ſumm of Faſhoods and Miſrepreſentations, in the laſt place, let it be added, his accuſing of my innocent true Words, *as favouring of a boaſting Spirit*, becauſe I humbly and modeſtly did mention my Thirty Years Labor *in the Work of the Miniſtry, and God having bleſt my Labors with great Succeſs, in being an Inſtrument to the bringing many unto the bleſſed Unity and Fellowſhip with his Spirit, and one with another in the ſame.* I appeal to all that have a true Savor, whether theſe Words favor of a *boaſting Spirit*, I only uſing them by way of Argument, to perſwade ſome that had a wrong jealouſie of me, *That I intend no breach among faithful Friends.* But whether his words do not favor of deep Prejudice, and want of Charity, in ſaying, *he cannot but expreſs his fear, that I have been inſtrumental to draw many more from the bleſſed Unity and fellowſhip of the Goſpel, than ever*

ever I brought into it; for which (he ſaith) the doom was long ſince ſet, *Ezek.* 18. 24. For that I have been Inſtrumental to draw any one from the *bleſſed Unity*, he can never prove; and the doom that is ſet; *Ezek.* 18. 24. belongeth to himſelf, (but not to me) if to be guilty of ſo many Forgeries, falſe Accuſations, and Miſrepreſentations, be a turning away from his Righteouſneſs, which formerly he either had, or at leaſt ſeemed to have.

There are divers other groſs Perverſions, and falſe Accuſations in his Book, that I paſs by, judging theſe noticed by me, are more than ever he will be able fairly to anſwer, and to clear himſelf of.

His bitter Language and Revilings, calling me *Vain*, page 9. *charging me with an impetuous height of Mind, ſetting my ſelf in an exalted Spirit of Pride and Self conceit*, &c. page 10. *and with Inſincerity, double Dealing, falſeneſs of Spirit, great Hypocriſie, great Deceit, as having no Conſcience, as being an open Oppoſer, and the greateſt deſpiſer of the Spirits Teachings*, page 10. 13, 14, 15, 16, 20. &c. I ſhall take no further notice of, then to appeal to all impartial Perſons, whether *T. E.* be not highly guilty of that Vice, which he unjuſtly would caſt upon me, *as being a Man that have no Bridle to my Tongue*, becauſe that with ſharp words I have reproved the groſs Errors, and wicked Practiſes of ſome in *America*, &c. But muſt he, and theſe joyned with him, take the liberty to give me the worſt of Names, and the foulſt reviling Language, (without proving me guilty of deſerving any one of them;) for, What can he ſay worſe of any Man, than he hath ſaid of me, and all this paſs as Piety and true Religion in him? If he and they blame hard and ſharp words univerſally, eſpecially given to them, not yet denied, to be of the ſame *Society*, then why doth he give them to me, if he alloweth they may be given in ſome Caſes; the merit of the Cauſe; and what caſe is proper is duely to be examined, and left to the Judgment of impartial Men, which I freely do, and chiefly and moſt principally to that moſt juſt and impartial Witneſs of God, in every Mans *Conſcience*, to which every Man muſt ſtand or fall.

His ſaying, *page*, 72. *The way to recover the deceived, is to diſcover, lay open, and witneſs againſt the deceivers*, having noticed in my printed Epiſtle, that may ſerve as a Preface to this my Anſwer; I ſhall not farther conſider here, but that it ſerveth wholly to my purpoſe, (and nothing to his, ſeeing he hath not proved me a deceiver, in the leaſt particular) as an Apology to excuſe both this my preſent Reply to

his ſcandalous book, and to all my other books, relating to theſe differences; and the rather, that it cometh from the mouth or pen of a profeſſed adverſary.

But whereas he alledgeth, it is ſtrange *I* ſhould complain of the *yearly Meeting*, for not condemning the Friends there, *viz.* in *Penſilvania*, without all hearing, conviction or tryal, which it muſt have done, had it condemned them who are abſent and diſtant ſeveral thouſand miles. *I* anſwer, *I* did not complain of the yearly Meeting, there being no word of the yearly meeting mentioned in all my printed paper; but whereas they who gave out, that Paper called, *A true account of the Proceedings*, &c. adviſed me to call in my printed books, *I* put them in mind, that in order to a true reconciliation, they ſhould have adviſed them of the other ſide, to call in their falſe Judgments, and to give out a Teſtimony acknowledging their error, in ſeveral paſſages of injuſtice towards me, which they might have done by way of advice, tho without giving a formal Judgment againſt them, being abſent. But if they thought it not Juſt to give a Judgment againſt them of the other ſide, being abſent, what hindered them from giving a Judgment againſt *S. Jennings*, being preſent, and who had chiefly injured us, and me in particular; as alſo againſt *Th. Ducket*, who was preſent. And why have they given a Judgment againſt our Friends in *Penſilvania*, and *Weſt-Jerſey*, who were not preſent any more than they of the other ſide, by giving out a contradictory Judgment to what was given out by the Yearly Meeting at *Burlington*, ſigned by 70 perſons? And ſeeing it is an undeniable rule of Juſtice, not to Judge the perſon that is preſent in the abſence of his Accuſers; but that the accuſers and the accuſed be both preſent in perſon; why did they judge me in the abſence of my Accuſers, in *Penſilvania*? If it be ſaid, they had ſufficient evidence from my printed books, ſo had they as ſufficient evidence from their Manuſcripts and Letters ſigned with their own hands, of the *Other ſide*; and therefore it was not according to the rule of true Juſtice, to have given any Judgment againſt me, tho preſent, in my accuſers, and oppoſite parties abſence, unleſs they had dealt impartially, with reſpect to both, and laid equal weight on the authentick evidences I produced againſt them, from their own Manuſcripts, ſigned with their own hands, and the true Copy of the Court-Seſſions, ſigned by the hand of the Clerk, as on my printed books. And both ſides being alike abſent, or preſent, two of their ſide (the third deceaſed) preſent, and three preſent on our ſide, it is an apparent quible and ſhift, to give it as a Reaſon why they of the Other ſide in *Penſilvania*, had not Judgment paſſed againſt them, being abſent, and yet to judg *G. K.* his Friends, who alſo were abſent, and to

Judg

Judg him in the ablence of his accuſers: and if they think it was ſufficient to have *S. Jennings*, and *Th. Ducket* preſent to be his accuſers, by the rule of Juſtice, it was ſufficient to have *G. K.* and *Th. Budd* to be preſent to be *Sam. Jennings* his accuſers; ſo the caſe is as broad and long the one way as the other, and either *G. K.* ſhould not have been Judged, or at leaſt *Sam. Jennings* ſhould not have been ſo connived and paſſed by: yea ſo publickly countenanced and owned, and *G. K.* ſo publickly cenſured and hardly treated, as both then and ſince.

HIS *Poſtſcript* I am little concerned to take notice of, being a pretended Reply to two things in the printed paper of *R. H.* which he and ſome others ſo highly aggravating, it was, and is ſtill expected by many, that *T. E.* would diſcover in the ſeveral particulars of it wherein he is ſo highly guilty, the which he not having done, leaveth a ſuſpicion in the minds of ſome, that he had better to have removed, by a full and particular Anſwer to the whole, than to nibble only at theſe two, wherein he hath ſaid nothing to give juſt ſatisfaction; for as it may be granted, that in great Aſſemblies, where all are unanimous, as well as in leſſer Aſſemblies (as it happened at the adjourned Meeting in *Philadelphia*), the Judgment may be ſigned by one of the Members; ſo when the Judgment is not unanimous, as it was not in that Aſſembly, one party ſhould not call that the Judgment of the whole, which was but the Judgment of a part, ſuppoſing them to be the majority, it not being the way of Friends in their Aſſemblies, to carry it by plurality of Voices; and had it come to a ſigning with the hands of particular perſons, as it happened in that paper ſigned by 66 concerning *J. S.* and *J. W.* it is ſufficiently probable divers would have refuſed to ſign it, that ſaid little or nothing againſt it in the open Meeting, it being ſufficiently known, that many are ſilent to things which they do not always approve. To the ſecond, he taketh it barely for granted, that the Yearly Meeting at *Burlington*, that gave forth that Judgment concerning *G. K.* and *T. L.* &c. was a ſeparate Meeting, which being as readily denied by me, as affirmed by him, leaveth the matter undetermined to ſome, until it further appear which of the two ſides might be moſt juſtly called the ſeparate Meeting. But that which caſteth the Ballance is, when it is duly underſtood, that they whom he calleth the Separate Meeting, ſtood up for Truth againſt the vile Errors, that too many of the other ſide were guilty of, and which the reſt of them did cloak and cover; and it is left to the impartial Judgment of the Readers, whether it doth not appear that they of the other ſide were the Separatiſts, in the worſt ſenſe, after the due conſideration of what is ſaid *pro* and *contra*, in reading theſe my late books relating to theſe differences, and *T. E.* his late book in oppoſition, and this my Reply. But that the ſaid meeting was made up of ſome others that ſeldom or never went to Friends meetings at all, as he alledgeth, it can eaſily be proved, that where one ſuch can be mentioned, that made up that called by him, *the ſeparate meeting*, or were otherwiſe unqualified to give Judgment in ſuch a caſe, three can be mentioned of the other ſide, or rather more, and much more unqualified, that gave a contrary Judgment

at the other meeting at that time, as can be ſufficiently proved, by comparing perſons with perſons, and names with names, and it is evidently apparent, that what they could not do with the weight of Truth and Juſtice, they laboured to do with number of Names, divers of whom were manifeſtly known to be of bad Fame and Reputation. But it is not what Number of Names maketh a Judgment authentick and weighty, but what Truth and Juſtice is in it.

THE END.

It was deſired by John Raunce, *that theſe Lines ſhould be herewith Printed.*

AT this time I would not have taken notice of *T. Elwood*, but to anſwer ſome who are troubled about his unchriſtian dealing by me, and are deſirous I ſhould ſay ſomething to *T. E*'s *Poſtſcript*, as it is in his Pamphlet of three ſheets againſt my paper of Obſervations, &c.

In which Poſtſcript *T. Ellwood* wordeth it after this manner; *Since the former part was written, I hear* J. Raunce *hath hatched another falſe ſtory againſt me* (*which is*, ſaith *T. E.*) *that I did not allow my Father a Shrowd, but that he was wrapt in an old Moth-eaten Blanket*, &c.

The Charge I deny, and ſay, I did not hatch that ſtory which *Thomas Ellwood* chatgeth upon me; But this is the truth of the buſineſs, ſo far as I know; The man that helped to lay *T. Ellwood*'s Father into his Coffin, and ſaw him nailed up in the Coffin, that very man gave the following Relation, which he ſpake before many perſons, and did affirm very confidently, That Old *T. Ellwood* had no other Shrowd but ſomewhat of an Old Moth-eaten Blanket; and it was ſo little and ſo ſhort, that it would ſcarce cover his body. He had no Cap on his Head, nor any Muffler for his Jaws: The Shrowd was ſo ſorry a thing, that he ſaid, he would not have given 6 *d.* for it. And ſurely *T. Ellwood* hath no cauſe to accuſe me, and do as he hath done in ſome of his Papers: and to tell ſo much of his Kindneſs and Dealings by his deceaſed Father; and how that he had given direction for his Interment, and that he went thither to diſcharge the Charge of his Sickneſs and Funeral. Whereas he would not afford his own preſence to attend his Deceaſed Father's Body to a Burying Place belonging to Friends, within one Mile where his Father dyed. But *Thomas Ellwood* rather choſe to give Twelve Pence a peice to four Poor Men to carry his Father's Corps into the Pariſh ſteeple-yard, where they Laid him in ſuch place as was commonly made uſe off for Vagabonds and Beggars, to the ſhame of an Undutyful Son, as it is well known, &c.

But I having more at Large in my other Papers mentioned the Truth of things, againſt which *Thomas Ellwood* may Cavil, and uſe a multitude of Words, But he hath not yet proved one thing falſe that I have written.

So I need ſay little now but to anſwer the Expectation of thoſe whoſe deſire it was to know whether I was the hatcher of that ſtory, which *Thomas Ellwood* chargeth upon me, in his *Poſtſcript*, And I ſay I was not the Author of it, But it was the Relation of the man who helped to lay *Thomas Ellwood*'s Father into his Coffin, as is above mentioned.

J. R.